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On a portion of an Early Dial bearing runes, recently found.

BY THE EDITOR.

ONE day at the end of last year, my attention was arrested by a stone lying in the churchyard of Skelton, in Cleveland, which, although rather thickly coated with the rime of a severe hoar frost then prevailing, appeared to bear traces of an inscription in runes. On brushing off the frost it was at once manifest, not only that there was a portion of a runic inscription, but that the stone itself had been part of a fine early sundial, not dissimilar in its general features to the well-known example at Kirkdale, in Yorkshire. The portion of the Skelton stone measures about fifteen inches in height, and about twelve inches in width at the top of the fourth line, which is its broadest measurement. It looks as if it may have been broken into its present shape for building purposes. As Skelton church, like the rest of the neighbouring churches, was unfortunately rebuilt at the end of last century, it is by no means unlikely that the dial remained whole and unharmed in the old church, until that building was pulled down.

The character of the stone can be pretty well gathered from the illustration (Plate III.), but the photograph does not show very well that the surface of the upper part of the stone has been cut down to a level of about an inch below that which bears the inscription, and that, in consequence of this, the dial face was at a lower level than the inscription. That portion of the inscription which has been preserved is deeply incised, and except for a single letter, is all of it very plain to read. It is as follows :

S. LET.
NA. GRERA
OC. HWA
A. COMA.

The indistinct letter is that which follows G in the second line ; there seem to be also traces of a letter E, before the s at the beginning of the first line, but they are only slight, and perhaps doubtful. Of the runic inscription down the left side, all that now remains are runes spelling the two words :

diebel. ok.

the *d* being not certain.

It is, of course, likely that there were two similar lines of runes on the right side as well, corresponding to those on the left which in part remain. Thus the inscription in runes has been a long one, and it is all the more lamentable that no more of it is left. The accompanying sketch is intended to give a rough general idea of the plan of the dial when whole.




It will be observed that the time division marked on the dial face has been that of twenty-four hours to the day and night, or twelve hours to the day, agreeing with our present computation. In this important respect, the Skelton dial has differed from that at Kirkdale, which adopts an earlier division of day and night into sixteen hours, or the day into eight. This indicates, no doubt, a rather later date for the Skelton dial than that of the dial at Kirkdale, which is happily fixed within definite limits by the inscription on it, according to which, it must have been made between 1063 and 1065. This intimation of a later date for the Skelton dial is borne out, as will be seen further on, by other circumstances.

The Skelton stone was, I am told, unearthed a little below the surface of the ground, in the north-east corner of the churchyard, when making a grave, shortly before I saw it. Other pieces of stone from the old church have been turned up in the same part of the churchyard, which was very probably the place to which the materials of the old building were removed during the re-erection of the church a hundred years ago, and where they were re-tooled for use in the walls of the new church. Is one too sanguine in expressing a hope, that perhaps the other half of the dial may yet be found, either built into the walls of the church, or in the part of the churchyard where the portion now found was buried?

By the kindness of the Rev. R. J. Ellis, the rector of Skelton, I was enabled to borrow the stone, and take it to Cambridge, where it


was examined by Canon G. F. Browne, Disney Professor of Archæology, Professor Skeat, and Mr. Magnusson.

I have to thank Professor Browne for the following account of the inscription:

"I make the runes decidedly 'Danish.' The  which occurs twice I take to be a 'stung rune' for 'e,' the only other example in England being the stone in the Guildhall Library, found in St. Paul's churchyard, of the time of Canute.

"And the last rune but one is very un-English. In accordance with this view is Dr. Skeat's statement, that the one clear and complete word 'COMA' is not Anglo-Saxon, as also the letters which we read as GRERA. In fuller accordance is Mr. Magnusson's statement, that both of these are decidedly 'Old Norse,' or 'Danish,' of early twelfth century perhaps. How well this suits the circumstances of Cleveland you know well enough.

"I read the runes as:

HIIBI·

i.e., 'diebel ok,' which Mr. Magnusson says is good Danish—of latish date—for 'devil and.' He tells me that GRERA is part of the word 'to grow,' and COMA is 'to come,' or 'they come.' These words are evidently suitable for a sun dial. The words, 'devil and,' may well be a pious curse on creatures of that kind; perhaps a proverbial saying, that when the sun is up evil spirits are down.

"I suppose this is the only 'Danish' inscription in Anglo-Saxon orthography in this island. The fact that the inscriptions do not seem to run in known formulæ makes one much wish to see the other half."

A Medieval Wonder.

BY EDWARD PEACOCK, F.S.A.

OUR forefathers of the last century, though their knowledge of nature was very inferior to what may be attained to at the present day, had discovered true methods of working, though in many cases they were but slow in making application of what they knew. Whatever discoveries may reward future enquirers, a time can never arrive when the labours of the great naturalists of the eighteenth century will be lightly estimated by those who realize the vast amount of labour and self-sacrifice that is called for in those who hope to make important additions to human knowledge.

All progress, however—such is the intellectual limitation of human nature—seems to be destined, for a time at least, to be accompanied by some disadvantage—a kind of back-water which runs counter to the main current, but is at once swept away when the stream acquires greater speed and volume.

We cannot illustrate what we have said better than by referring to the way in which the men of the times of Queen Anne and the Georges thought it becoming in them to treat the works of our medieval historians. They found in their pages many statements which they could not believe, and therefore were never weary of dwelling on the ignorance and superstition of the ages of darkness. Some editors of manuscripts even went so far as to leave out what they considered monkish fables or childish drivel. We by no means hold a brief for the men who wrote books between the fall of the old Western Empire and the days of Charles the Fifth, but we would suggest that in the works of these persons, as in those of the writers of our own time, it is never safe to reject a statement without examination. Perhaps, indeed, it is more dangerous to deal in this off-hand manner with the works of the former than the latter, for now that author-craft has become a profession, there are some persons who write solely for the sake of money-making; then, it is hard to believe that anyone, except the romancer or the poet, ever took upon himself the burden of book-writing, without being possessed by a desire for communicating knowledge.

A student of the present day who was well acquainted with medieval lore, and also with the natural sciences as they are now understood, would be well employed if he undertook to show how many old "fables" there are which modern science has proved to be true, or if not a report of the exact fact as it occurred, still a record of a real event, ill-understood, and as a consequence, seen out of proper perspective. A good illustration of this is afforded by what in our singularly inaccurate way of thinking is regarded as ancient history cut off alike from the medieval and the modern time. To Archimedes is attributed the invention of a burning-glass, by which the Roman galleys were set on fire at considerable distances, when they were engaged in the siege of Syracuse. This used to be regarded as pure fiction until Buffon, the great French zoologist, demonstrated its possibility by experiments that no one could question.* We could ourselves give several examples of errors of the same kind. For the present, a single specimen must suffice.

John Capgrave was a native of Lynn in Norfolk, born some five hundred years ago. His *Chronicle of England* was one of the earliest of the volumes issued in the magnificent series which is yet continued under the authority of the Master of the Rolls. We ourselves read it more than thirty years ago, and well remember encountering the following passage under the year 1338.

"In this same yere welowes bore roses, rede and frech; and that was in Januarie."†

The *Chronicle of Louth Park Abbey*, a Lincolnshire house of the Cistercian order—a daughter of Fountains—has recently been edited by Precentor Venables. Here we find under the same year, a statement very nearly identical.

* Quatrefages' *Rambles of a Naturalist*. Otté's Translation, I., 337 n.

† p. 207.

"Eodem anno dicuntur salices rosas protulisse, in hyeme, et verum fuit."*

Statements like the above, with our present knowledge of the laws of vegetable life, seem very strange. We imagine that many persons on reading them have wondered at the credulity of men who could gravely record such arrant rubbish. And yet these simple-minded chroniclers told the truth—probably, indeed, recorded what they had seen with their own eyes. The mistake was not one of fact, but of interpretation; a very different thing, as every man of science well realizes. It frequently happens that when the leaves drop off from willows in autumn or early winter, little purplish tufts of imperfectly formed leaves, or leaf-like growths, remain on the otherwise naked branches. Their form is strangely like that of a small rose, and the likeness is increased by their colour, which in early winter is light brown, nearly approaching to red. As time passes by the brown becomes of a darker tint, and when the sap rises with the returning spring, these "roses" drop off, making way for a new crop of healthy leaves. The resemblance to a shattered rose is in some cases so complete, that we cannot be surprised that uninstructed persons, either of the reign of King Edward III., or of Queen Victoria, should have thought that in very truth they had seen roses growing on willows. The present writer when a boy, long before he had ever heard of Capgrave, or the white monk of Louth Park, has often seen these "roses" in the willow beds near the banks of the river Trent, and speculated as to their nature and origin. John Gerarde, the great Elizabethan botanist, we may be sure, knew nothing of the true nature of these curious objects, and we may take it for granted that he had never heard of what historians had jotted down more than two hundred years before he was born; he was, however, an accurate observer, who had the habit of recording what he saw. In his *Generall Historie of Plantes*, he gives not only a description, but an engraving also, of what he called the "*Salix Rosea Anglica*" or English rose willow.† He was, however, as ignorant of the nature of these "roses" as were those who had gone before him, for he thought that this rose-producing willow was a distinct kind of tree from the other *Salices*. With the exception of the chroniclers, Gerarde was, as far as we know, the first observer who had recorded his acquaintance with these willow-roses. We have consulted the *Cruydt-Boeck* of Rembert Dodoens, 1608, the great authority on botany in the latter half of the sixteenth century for the continental world, and can find no record of these objects in his pages.

Who it was who first discovered the true nature of these abnormal growths we do not know. At present we have encountered no older authority than De Candolle. As far as we are aware, the first person who correctly described them in English was the author of *Insect Architecture*, a work published in 1830 by Charles Knight for the Society for the Diffusion of Useful Knowledge. We cannot make

* p. 36. † Ed. 1636, p. 1390.

clear the true nature of the willow-rose in better words than those used by the last named writer. He has been discoursing on the leafy gall on the Dyer's Broom, produced by the *Cynips genista* and then proceeds thus :—

"A similar but still more beautiful production is found upon one of the commonest of our indigenous willows (*Salix purpurea*), which takes the name of the *rose willow*, more probably from the circumstance than from the red colour of its twigs. . . . The production in question, however, is nothing more than the effect produced by a species of gall-fly (*Cynips salicis*) depositing its eggs in the terminal shoot of a twig, and like the bedeguar and the oak artichoke, causing leaves to spring out, of a shape totally different from the other leaves of the tree, and arranged very much like the petals of a rose."*

On the 6th of March, 1865, specimens of these galls were exhibited at a meeting of the Entomological Society. They had been gathered near Cambridge, and are described as "a premature terminal development of leaves in whorls so as to resemble a flower head."† In the June of the same year, Mr. Wilson Armistead of Leeds published a circular making enquiries as to the galls found on the oak, willow, and other trees and plants. He was then engaged on a work of an elaborate character relating to these objects. We have not, however, heard that it has ever been published.

There is a story told of S. Coenginus, an Irish Saint, having caused a willow to bear apples.‡ Some galls are globular, and have a rosy tint like the apple. We have never heard of galls of this kind having been found on any species of *Salix*, but they have been little studied until quite modern times. It would not surprise us if pomiform galls were some day found on the willow.

A further study of some Archaic Place Names.

BY THE REV. J. C. ATKINSON, D.C.L.

WHERE AND WHAT WAS CAMISEDALE?

THE obscurity involving the enquiries so propounded will be sufficiently indicated by quoting what follows, which is found at page 137 of Kirkby's *Inquest*, appended by the editor to the mention of a vill or territorial area named "*Kemesdayll juxta Greneowe*": "This is the Camisedale of Domesday. Mr. Ord (*Hist. Cleveland*, 244) supposes this place to be identical with Commondale, a township in the parish of Guisborough, which, according to Graves (p. 435), should more properly 'be written Colmondale,' having been 'so called from the venerable Colman, bishop of Lindisfarne,

* p. 380.

† *Athenaeum*, March 11th, 1865, p. 352.

‡ Beyerlinck *Theatrum Vita Humanae*, 1678, f. 921 a.

who had formerly a hermitage or place of residence here.' The Canons of Guisborough had lands in Colmondale (*Mon. Angl.* vi., 275), which would be included in the original donation of the founder, Robert de Brus. Commondale, however, can scarcely be considered as 'juxta Greneowe,' from which it is distant more than six miles. In the *Recapitulatio* of the Domesday Survey, Camisedale is placed between Engelbi and Brocton. Ingleby Greenhow is only two miles from Broughton."

Pausing for a moment to remark upon the splendidly illustrative sequence of guesses and assumptions in the above notice of Commondale by Graves: first, the guess from the form Colmondale, not that it is due only to the personal name Colman, but that the person in question was none other than Bishop Colman; second, that thence it becomes apparent that the said bishop had "an hermitage or place of residence there"; and third, though not mentioned in Mr. Skaife's note, "that he sometimes resorted thither on his journeys to the Abbey of Whitby," there being no particle of evidence to support either of them; let us proceed to notice that the writer last named is undoubtedly right in discrediting the gratuitous guess that Camisedale and Commondale admit of even quasi-identification, or indeed of collation. For it is not only the question of proximity (or rather distance, in point of fact) that has to be considered, but also the claims which the early medieval Colstandale, Golstandale, Golthstandale, has upon our notice in connection with at least a part of Commondale. And, besides, there is the important fact that the Camisedale of 1087 is reproduced two centuries later in the form Kemesdayll.

Disposing thus of the fallacy as to this whereabouts of Camisedale, let us proceed to notice what actual amount of real information touching the place so-called is available. And, in the first instance, let it be noticed that in the *Domesday Recapitulatio*, next after Stokesley, Englebi (*i.e.*, Ingleby Greenhow) is mentioned, where seven carucates are specified as in the Terra Regis or King's land. Then follows Camisedale, in which five carucates more were the King's, besides three others in the fee of the Earl of Mortain, and one single one held by Hugh FitzBaldric. Thus, there were in all nine carucates in the place called Camisedale; an extent which will be seen, on comparison with the contents of the neighbouring *maneria*, to have been a very considerable one indeed. In Stokesley there were but six, in one of the Broughtons eight, in the other five, in Seamer eleven, in Busby nine, and so on.

Turning now for whatever illustration can be obtained of the statements just adduced, to the formal entries in the preceding parts of the Domesday Record, we find on f. vi., amidst the notices of the TERRA REGIS, this: "M. In Camisedale Ulchel v car. ad geld. Terra ad ii carucas. xs." This tallies with the *Recapitulatio* notice. But on proceeding to examine the account given of the Earl of Mortain's Fee, no reference whatever to Camisedale is met with. Adjoining and adjacent places, such as Broughton, Rudby, Hutton, Skutterskelf, Whorlton, are named; but no Camisedale.

On f. lx., however, we have a certain blurred entry naming Camisedale, and on the following folio what I have dealt with elsewhere (*Moorland Parish*, p. 434) as the "amended entry," or this: "M. In Camisedale habuit Orm i car. terræ ad geldum. Terra est ad dim. carucam. Hugo (FitzBaldric) habet ibi i villanum cum i caruca." And this, as we see, corresponds with the *Recapitulatio* entry.

I think it is not gratuitous here to re-advert to the fact that there is no mention of Camisedale in the Earl of Mortain's Fee; and also to draw attention to the further fact that, as yet, we have had no mention made of Greenhow. That name does not appear in Domesday at all, nor does any other that could be mistaken for it.

Next I will give a list of the places in the vicinage of Ingleby (Greenhow) actually mentioned as constituting part of the Mortain Fee, merely premising that I take them as they come in the Record, and without any re-arrangement:—Semer, Tanton, Hilton, Middleton, Foston, Carlton, Hutton (Rudby), Rudby, Skutterskelf, Blatun (lost), Whorlton, Goulton (lost), Crathorne, and Great Broughton. With this collate the following list from the *Inquest* (p. 130): Warleton, Semor, Braithwaith, Eston, Greneowe, Hilton, Midelton, Rudby, Hoton, Pothou cum Goweton, Carlton, Runghton, Scutterskelfe, Thoraldby, Neweby, Tranehollme, et Pothoue." The identity of the great majority of the places named in the two lists strikes us at once, and the impression is not lessened on finding that more than one of the places present in the latter list, and apparently absent from the former, are not absent in fact, but only mentioned in another part of the Fee: Eston and Thoraldby, for instance.

It is not then only an inference that the greater, indeed the far greater, portion of the Mortain Fee lying in the Ingleby Greenhow part of the country had passed into the ownership of the Meinill family—it is an absolute certainty that it had done so.

It will be further noticed that while Greneowe is conspicuous by its absence in the Domesday list, it is nevertheless present in the *Inquest* list, and as forming a constituent part of the Meinell Fee. Camisedale, however, is unmentioned and unREFERRED to equally and alike in both lists.

But still it is distinctly mentioned in the latter part of the *Inquest*, under the heading "Si quid domino Regi de suo jure fuerit subtractum," etc. For the record goes on to state that an annual payment or due arising out of three carucates of land in "Kemesdayll juxta Greneowe" had been withheld from the king by the act of Robert de Mennell, grandfather to Nicholas de Mennell (the regnant baron), and for so long a period as from the time of King John. And thus, as the said Robert de Mennell died in 1206, it is clear that the name Camisedale, current in the beginning of the thirteenth century, had not become an obsolete or unidentifiable entity, either as to name or locality, at the date of the *Inquest*, or c. 1285.

But we note also that though it is not then delimited so as to be identifiable by us without any difficulty, it is yet (in a certain sense, at least) localised: for its description is "juxta Greneowe." Now we have two or three other, and perfectly like, rather than simply

analogous, instances of the use and application of the preposition *juxta* in the same district, and, severally, within short distances of one another. First we have Engilby *juxta* Grenehowe on pages 124 and 133 of the *Inquest* itself; then there is Engelby *juxta* Ernecliff or Arnecliff; and, as a third instance, Hutton *juxta* Rudby. In the second of these two instances, the medieval vill of Ingleby was distant from the vill of Arncliff by about a quarter of a mile, and twice that perhaps from the conspicuous object from which the place took its name. There towers the Erne's cliff still. In the other or third instance, the river Leven parts the townships named, and while the vill of Hutton crowned and crowns the high ground—"the howe"—on the south bank of the stream, the vill of Rudby was, and is, in like position as to the northern bank; besides which, the actual and veritable normal *by* itself stood close to the site of the church and almost within gunshot of the river. Surely then, when we meet with the two names "Engilby *juxta* Grenehowe" and "Kemesdayll *juxta* Grenehowe," we are justified in assuming (at least in inferring), first, that Camisedale has a like *juxta*-position to Greenhow that Ingleby has, that the other Ingleby has to Arncliff, or that Hutton has to Rudby; and second that the Greenhow named must have been conspicuous if an object, well known if a "vill" (like the *by* with its noticeable Rood near), to give it alike its name and its repute.

And this equally necessitates and emphasizes the enquiry: "What and where was Grenehowe?" The enquiry looks simple enough: but indeed it is not only much less simple than it looks, but it is much more complicated than is *a priori* to be anticipated. It is easy to say "There is the present recognised and perfectly defined district—I refrain from using the term township, for I am not aware of the existence of any evidence serving to the establishment of the fact that it in ancient times was a township, in the true or full sense, of the parish it belongs to. It is (I repeat) easy to say, "There is the recognised district of Greenhow to answer the question"; but in point of fact it does not answer it except in the vaguest, loosest way possible. The place is, as already noted, not named in Domesday either as berewic, *manerium*, or in soke to another; and that is a fact almost if not quite sufficient to show that in 1067-8 no vill of Greenhow, areal or territorial, and surely no inhabited group of dwellings, or hamlet, existed. In the *Inquest* enumeration of the ninety-seven *villae*—a term that can only have an areal or territorial signification there, and in such allocation—in the Langbargh Wapentake, Engilby *juxta* Greneowe is named, but Greneowe itself is only named as a place, or, more likely, an object, by its near vicinity to which Engleby was to be distinguished. Kemesdayll also had the same characteristic; but all the rest is vague.

The earliest mention of the place with which I am acquainted dates just about a century before the notice in the *Inquest*. It is in a charter by Stephen de Mainil, granted (as I think) about 1180 to 1185, which I have printed in the *Rievaulx Chartulary* (p. 118), the "territorium de Grenehou" being named in it. The grant concedes to the Abbey of Rievaulx a well defined portion of woodland

ground (boscum); and by specifying the "territory" enables us to remark that by this time Grenehou had an areal value as well as a name and local habitation. Unluckily, copies of other deeds of grant made, as we know, and at no distant date, within this areal habitation, are not forthcoming, and we are obliged to content ourselves with the general statement that such grants were made, and that one of them is of some importance as bearing upon our enquiry. They are derived from a Confirmation (by King Edward III.) of all previous grants and concessions made to the Convent of Rievaulx. The two first are simply confirmations of the grant by Stephen de Mainil already noticed. Then comes mention of a grant of two acres in Grenehou made by Walter FitzRanulf de Grenehou; then a further grant by the same benefactor, in the course of which the term "villa" is applied to Grenehou; and lastly the grant of a carucate of land by Adam Barn de Broughton, also in Grenehou. The date of the latest of these grants would probably fall quite within the earlier part of the thirteenth century, or some fifty to seventy years before the taking of Kirkby's *Inquest*.

Grenehou is thus described alike as "villa" and "territorium" by somewhere about the first or second decade in the thirteenth century. But still, except that we know precisely the position of de Mainil's grant, we have nothing to give us any authentic information as to what we most want to know. It is quite evident, however, that as late as 1285 there is a recognisable, if not a clear, distinction between Kemesdale and Grenehowe, over and above what is implied by the use of the word *juxta* in the local description of Kemesdayll: for, whereas on page 137 de Mainil is described as withholding from the King a specified sum formerly payable out of three carucates in the place just named, on page 130 he is mentioned as only making the required payments to the King's Bailiff on account of Greneowe. It is clear then that we cannot, up to the date given, attempt to identify Camisedale with Greenhow, at least without great reserve and modification. The vicinity of the two "territories" is established, but so also is an important distinction between them.*

At this point it may be well to illustrate as well as emphasize the remark just now made, that we know the precise position of de Mainil's grant to Rievaulx. It is described in the charter conveying it as limited on one side by the "gate," *i.e.*, road or way, called Haggsgate, and shut in on the other sides by the boundaries of the townships of Bilsdale and Broughton. These boundaries of course remain to this day; and there is no doubt that the same may be said of the *via* or road called Haggsgate. For, on the Six-inch Ordnance map, No. 43, there is marked the name Hagg's Gate; and although the said name is applied by the Ordnance nomenclator to the actual wooden gate which is placed across the roadway at the point indicated, to bar unrestrained entry from the Bilsdale Common

* It may be open to surmise, subject to future examination, that the three carucates in Kemesdayll on which de Mainil declines to pay the King's dues, are the same three carucates said to be in Mortain's Fee in the *Recapitulatio*, but which do not appear as Members of that Fee in the body of the *Domesday Book*.

to the Grenehow wood or "hagg"—a mis-application which is even accentuated by the local corruption of Hagg's Gate into Hagg's Yat—still, the absolute coincidence at this precise point of the modern name of Hags Gate with the 1180-85 Haggsgate, wherein, as must be again and especially noticed, "gate" is neither more nor less than "road" or "way," leaves no possible doubt that the road now crossed by Hags Yat is the actual Haggsgate which defined de Mainil's grant on its north-eastern side. And this absolutely localises what was then the actual "territorium of Grenehou," so far, that is, as its southernmost extent is concerned.

But it is clear that it does not localise, or rather define the limits of Greenhow in any way, or to any other extent. We only know for certain that Grenehou in 1180-85 embraced the southern part of what is now understood to be the township of Greenhow.

This may appear to involve but a very small, almost infinitesimal amount of local knowledge or information. Still, it may prove of value in the sequel. For one thing, moreover, it may not be without suggestiveness when the attempt, not so much to localize, much less identify, the true Greenhow itself, but to suggest what the term Greneowe or Grenehowe actually involves, comes to be made.

It is no doubt safe to assume that the suffix in the said name indicates some natural or quasi-natural feature. It is more than equally safe to assume that the said feature was a notable, or (as I have phrased it before) conspicuous feature. Otherwise, indeed, we could hardly account for the existence of the full name at all.

Naturally the first inference would be that the final element or suffix must resolve itself into the usual term for a hill, or hillock, of marked conical shape and not insignificant dimensions, like Parker's (or Parks') Howe near Crunkley Gill, The Howe near Castleton, the Howe Hill near Seamer, and so forth. And here there is some appreciable difficulty originating in the absence alike of any very notable or strongly marked "howe" or natural conical hill, or even of any possibly once noteworthy or conspicuous grave-mound, or indeed of any local reminiscence of the name having been, or being still so applied. At Parker's Howe the distinct ascent is from 500 to 625 feet with a considerable basal area, and at the Howe near Castleton, the ascent on the north side is from 450 to 632 feet, and on all the other sides very marked, the basal area having a medium diameter of hardly less than a quarter of a mile. As contrasted with these instances the How Hill in Greenhow rises from a medium height of 500 feet only to a little over 525 feet, and seems to have little enough to mark it otherwise.

Not that there is no remarkable feature in or near the present township of Greenhow. There is one, and of such a nature, that I do not think any parallel to it whatever exists in Cleveland. What I refer to is named, on the Ordnance sheet already quoted, Greenhow Bank. If one casts a slightly thoughtful eye over the contours there, and again a little more to the south, or in Botton (erroneously printed Burton) Head, and again on the west, along Jackson's Bank and above what is called Midnight Wood, the merest glance at the

closeness of the contour lines is more than sufficient to betoken to one accustomed to scan the nature of a country from such graphic or illustrative delineation as a good map affords, what the features here referred to really are. At and near the place first named the lineal space of an inch covers contour-lines enough to indicate a rise of between 200 and 300 feet; and a total rise of from 800 to 1,200 feet above the sea is indicated for many hundred yards together as occurring within a very cramped linear extent. And that is the character of the upper part of the whole of the sharp, almost angular, curve of lofty moor-bank enclosing what is so aptly called Greenhow Botton on the east, south, and west. I call it "lofty," for at Botton Head the elevation reached is 1,480 feet, and the upper line of the brae itself as seen from below is but little under 1,300.

If we seek to express such a series of contours, or in one word such a feature, by a single word, undoubtedly largely in use nine or ten centuries ago within the district, and as expressive of such characteristics, that word would be *haugh*; and I have speculated for years as to the possibility of some day coming upon evidence that the original form of Grenehowe was Grenhalc, Grenhals, Grenhalch, or Grenhalgh. But I have found no evidence of the kind—at least, nothing that I choose to recognize as "evidence." The nearest approximation to it in an ancient writing has been Grenhov (where the presumption was that *v* was used for *u*), in another case Grenhau, and some (I fear) valueless instances in the Ingleby Greenhow Register, of Greenhaugh.

Leaving the speculation touching the original form and derivation of the place-name Greneowe or Grenehowe (the Greenhow of to-day) in this unsatisfactory position, it remains for us to note especially that at the Domesday date, the *maneria*,* *villae*, or townships of

* The words manor, vill, township, are so loosely used by unthinking and (possibly, many of them) incompetent writers, that one who wishes to be precise is forced to adopt a somewhat paraphrastic mode of expression in order to obviate misconception. Sir Frederick Pollock, in an able article in *Macmillan's Magazine* (April, 1890), remarks that "widely different opinions have been put forth as to what was the earliest European form of the village community, township, or whatever it ought to be called, adding in a note, 'There is no real authority for the word *mark* with this meaning. *Township* is clearly indicated by what English authority there is.' The territorial area occupied by the village community conveys a sufficiently clear idea, and is better Englished in one word by 'township,' than perhaps by any other. And this seems to be the meaning intended by the term *villa* in Kirkby's phrase 'iii^{xx} et xvii villae sunt in wapentagio de Langerche.' But when, as is but too often the case, local or other writers use the word 'vill' in one paragraph with this sense, and in the next as equivalent to the modern English word 'village,' the confusion in their own minds is transfused into the minds of their unfortunate readers who do not happen to know better. In the same way, what the same writer (Pollock), at the same place, styles 'the complex social structure known as the Manor' involves an idea entirely different from that conveyed by *manerium* as mostly used in Domesday, and more widely divergent still from that involved when *manerium* is used to imply merely a predial domicile, or even (it may be) little more than what we mean by 'a residence'—an abiding place, or 'mansion,' in the sense of the word in the sentence 'In my Father's house are many mansions'—even if it be but a temporary abiding place. And yet the word 'manor' is continually quoted and used as having only one meaning, and that meaning not very clearly

Ingleby and of Battersby were extant and actual; that nothing of the same sort can be said about Greenhow; that *maneria* or "townships" in a place called Camisedale, of geldable area equal to those of Ingleby and Battersby united, were also extant and actual; that about 125 years later only one of the said Camisedale *maneria*, of three carucates only in extent, remained to be specified, and had continued to be specifiable down to the date mentioned; and that, at the said date, both Ingleby and Kemesdale are described as indentifiable by reason of their vicinity to Greenhow. Noting these circumstances attentively, and bearing in mind that this is the last we hear of Camisedale or Kemesdayll, while we not so much begin to hear, as continue to hear, of Greenhow, the inference seems to me not only natural or even inevitable, but overwhelmingly convincing, that the name Greenhow may effectively be described as an interloping usurper, claiming and arrogating to itself by a series of successive encroachments the right of distinguishing the lands, the territorial area, that had been previously called by the name Camisedale, or the later Kemesdale.

And here I would advert to the fact that in his introduction to the Ingleby Greenhow Registers, Mr. Hawell remarks at page v, that Greenhow is not mentioned in Domesday, "but may be represented by Camisedale." As is seen by what I have written above, I am disposed to go a great deal further than that, and indeed to assert my view that Camisedale *must* be represented by Greenhow, and upon the grounds of historical consideration advanced above. But it is possible to add to the cogency of this conclusion by the further consideration that it seems to be not simply difficult, but altogether impossible, to find a site for it anywhere else. All the rest of the map of the district, as it was in those ancient days, is as satisfactorily as sufficiently filled up. Our general conclusions, then, may be tabulated and set forth somewhat in the following manner: We look upon the name Greenhow as originally the name of an object rather than that of a place. After a space, we see the name of the object beginning to be applied with an areal or territorial sense, and that the area or territory implied is identifiable with that part of what is now Greenhow which then comprised the district granted to Rievaulx, together with lands, already more or less cleared, lying to the north of the said district. One part, however, up to 1285 retains the name Kemesdayll-juxta Greneowe, and the much more than merely probable synonymousness of the names Camise and Botton—the former being doubtless an original *camas* or *camus*—most likely indicates the exact portion of the district last absorbed by the name now universally applied to the whole district in question.

defined in the writer or speaker's mind. It is unnecessary even to state that there was no manor of the "complex social structure" order at Greenhow; and probably no other *manerium*, save that of the simple residence kind (which I know there was, belonging to de Meinill, in the early part of the fourteenth century); and in using the expression "township of Greenhow"—avoiding that of "manor of Greenhow"—I confine myself to the "territorial area" sense of the word. I have no evidence that it ever was a township in any other sense.

Notes on the smaller Cathedral Churches of Ireland.

IV.

THE PROVINCE OF CONNAUGHT.

CONNAUGHT corresponds in extent with the ancient ecclesiastical province, subject to the archiepiscopal see of Tuam. It contains six cathedral churches; two of them, Clonfert and Kilmacduagh, are ancient; two others, Tuam and Killala, have features of interest; and two, Achonry and Elphin, have not much to say for themselves. Sir James Ware and Dr. Cotton both lament the very meagre materials which exist towards forming a history of the sees and cathedrals of Connaught. It is fortunate, therefore, that two at least of the buildings themselves are really very ancient, and that two others are not wholly modern; while even in the case of Achonry, the east wall of the ancient cathedral is still standing. Thus Connaught possesses a better record, so far as stone and mortar are concerned, than Ulster, notwithstanding the loss of documentary evidences of the history of the sees and capitular bodies within its limits.*

ACHONRY.

The Cathedral Church of St. Crumnathy.

Achonry is a village in Mayo, about seventeen miles from the town of Sligo, and six miles from Ballymote railway station, on the line between Sligo and Carrick-on-Shannon. Although now nothing more than an obscure village, Achonry was formerly a place of some importance, and was early chosen as the seat of a bishopric. In Sir James Ware's *History*, edited by Harris, which has been so often quoted in the course of these notes, we read as follows: †

"St. *Finian*, Bishop of *Clonard*, founded the Church of *Achad*, commonly called *Achonry*, and *Achad-Conair*, and anciently *Achad Chaoín*, about the year 530; and the Scite, on which it was built, was granted by a Dynast or Petty-Prince of the Territory of *Luigny*. St. *Finian*, having built this Church, immediately gave it to his Disciple *Nathy*, called in *Irish Dathi*, i.e., *David*, who went by two Names: For he was commonly called *Comrah* or *Cruimthir*, and was a Man of great Sanctity." The two names, joined together, have been preserved in the form Crumnathy, under which invocation the cathedral church is still dedicated. The records of the see are very

* The illustrations of Achonry, Elphin, and Killala cathedrals are from excellent photographs specially taken for these notes by Messrs. Nelson Brothers, of Castle Street, Sligo. The writer, who was unable to visit those cathedrals himself, desires to acknowledge his obligations to Messrs. Nelson for valuable and appreciative information concerning them, without which, the description he could have given of those churches would necessarily have been but very imperfect.

† p. 658.

slight and imperfect, and no other name of a bishop of Achonry has come down to us, after that of St. Nathy or Crumnathy, until the middle of the twelfth century. The diocese is, moreover, limited in extent, and contains only twenty-five parishes. Since the year 1623 it has been held jointly (in the Protestant arrangement) with Killala; and by virtue of the Church Temporalities Act, both these sees were



ACHONRY CATHEDRAL, FROM THE NORTH-WEST.

formally united and joined to that of Tuam. In the Roman Catholic arrangement all three sees are still held separately.

The present cathedral church of Achonry is a poor, modern building, erected in 1823, at a cost of about £1,500. It consists of a plain rectangular conventicle, with a fairly well proportioned tower

and spire at the west end, and with a vestry, built like a diminutive chancel, at the east end. Internally the cathedral is an oblong room, fitted up as a cathedral choir. At the west end there is a small gallery, with an organ, and under the gallery were six canopied stalls for the clergy, but the seats of the stalls have been removed, and the canopies alone remain. Midway, on the south side, was the bishop's throne, the canopy of which still remains. At the east end, on the north side, is a reading desk facing west, and on the south is the pulpit; between them, in a shallow recess, stands the altar, which, however, is placed rather to one side, in order to give access to a square headed doorway leading into the vestry. Such is the conception formed of what was fitting for a cathedral church in Ireland



ACHONRY CATHEDRAL, INTERIOR LOOKING EAST.

seventy years ago. It is, in fact, a complete burlesque of a cathedral church, and it is impossible to think of it beside the glories of Lincoln, or York, or Canterbury, without a smile. In the case of Achonry, the conception of a cathedral church has fallen to the lowest level it could possibly reach. The only wonder (as it is too the only point of interest) is that in such a building any recollection of its cathedral dignity should be found at all, and it is really curious to meet with the traditional arrangement of the stalls and throne.

About thirty feet to the east of the present vestry, the wall of the ancient cathedral is still standing. There is not much to indicate

its exact date, as the tracery and moldings of the east window (the only architectural feature it possessed) are lost. It is, however, a medieval wall, and was probably erected during the fifteenth century.

In 1868 the chapter of Achonry was returned as consisting of six members: dean, precentor, archdeacon, and three prebendaries. They all made return that they had no duties to perform in connection with the cathedral church. Dr. Cotton observes that the constitution of the chapter has varied from time to time; and he cites from regal visitation books of 1615 and 1633 a list of several other prebends belonging to Achonry cathedral.*

The empty canopies of stalls are unassigned, and on the occasion of the bishop's visitation, the members of the chapter sit around the bishop's throne, or what remains of it, viz., its canopy.

ANNAGHDOWN (OTHERWISE ENACHDUNE).

Annaghdown is about eight miles from Galway, and is situated on the banks of Lough Corrib. It was early the seat of a bishopric, and during the middle ages a considerable number of bishops of Annaghdown (or Enachdune) officiated as suffragans in English dioceses. In fact, only a very few of the bishops of Annaghdown appear to have been actual diocesan bishops. Dr. Cotton gives a list of about five and twenty bishops of this see from the seventh century to 1551, when John Moore, who is called "suffragan bishop of Enachdune," is named in a royal mandate as one of the consecrators of the bishop-elect of Waterford. The bishopric of Annaghdown, would seem to have been one of those smaller and ill-defined Irish sees, the incumbents of which are more generally found to have acted as assistant bishops in English dioceses, than to have been real incumbents of their nominal sees. At times the see of Annaghdown appears to have been held with that of Tuam, and Dr. Cotton appears to think, with that of Clonfert also. Eventually it became absorbed in Tuam, although in the patents granted to successive archbishops of Tuam the "annexed diocese of Enachdune" is mentioned down to, at least, the end of last century. There was also a dean and chapter, together with an archdeacon and vicars choral, which is somewhat remarkable, considering the otherwise unsettled existence of this see as a distinct diocese.

There are still some ecclesiastical ruins, of more or less interest, at Annaghdown; and in the late Lord Dunraven's work a plate is given of a remarkable window in one of the ruined churches.

For further information concerning this bishopric the reader may be referred to Dr. Cotton's work.†

* *Fasti Eccl. Hib.*, vol. iv., 114.

† *Fasti Eccl. Hib.*, vol. iv.—"Enachdune."

CLONFERT.*

The Cathedral Church of St. Brandon.

Clonfert is situated in county Galway, about three Irish miles from Banagher, and quite off the highway of travel. It is most easily reached from Banagher or Athlone. "Clonfert proper, though it continued till the passing of the Church Temporalities Act, to be in the strictest sense the seat of a [separate] bishopric, is the most thorough satire upon the idea of a city. Its site is a swell or very gentle rising ground on the edge of a great expanse of dreary bog; and, being shaded on other sides by some wood, it may properly enough be called what the name Clonfert is believed to mean—'a place of retirement.' But as 'a city,' it comprises simply two or three scattered private houses, the palace, the cathedral, and the ruins of an old church; and, as if ashamed of its absurd pretensions to an urban name, it stands a little way aside from the public road, and may very easily escape the notice of the uninformed passing traveller. Its two or three private houses are mere cabins; its palace is an ordinary looking country mansion, erected in 1640 by Bishop Dawson, and situated in the midst of a rather shabby demesne."†

The bishopric of Clonfert was founded in the year 558 by St. Brendan, but the list of the earlier bishops of the see is very imperfect. In 1601, Roland Lynch, bishop of Kilmacduagh, obtained the see of Clonfert *in commendam*, and since that time they have been held together. By the Church Temporalities Act this union of the two sees was confirmed, and they were added to the united bishoprics of Killaloe and Kilfenora, in the province of Munster, and suffragan sees to the archbishopric of Cashel, and later (on the suppression of that archbishopric) suffragan to Dublin; Clonfert and Kilmacduagh being, of course, both suffragan to the archbishopric of Tuam, and then to that of Armagh. Thus, at first, the union effected by the Church Temporalities Act produced this anomaly, that the bishop

* We are indebted to the Very Rev. C. H. Gould-Butson, M.A., dean of Kilmacduagh, and the Rev. Robert McLarney, B.A., rector of Clonfert, for information. The latter writes: "The cathedral church is now used as the parish church of Clonfert. There is, as in the great majority of county churches in the west of Ireland, only a comparatively small congregation. The incumbent has endeavoured to carry out many improvements. In 1884, the interior was renovated, the walls being thoroughly cleansed, and the pews newly painted. A new communion table and a new communion cloth were procured. A choir was formed, and a few young people were trained to sing the church music. The organ is a comparatively new one. There is no vestry, or robing room. The ancient sacristy, roofed with Danish wattles, is quite unfit for use. I hope to obtain help towards having this sacristy repaired, and I also hope to get some help towards a Chancel Improvement Fund, both of which objects are very necessary." Mr. McLarney adds: "It may be mentioned that in a State Paper in the reign of Queen Elizabeth, when it was proposed to establish a university in Ireland, before Dublin was decided upon as a suitable place, Clonfert was proposed for the site of the university; being situated in the centre of Ireland, it was considered as a most suitable and convenient place for Irish students, but this proposition was rejected, and Dublin obtained the Charter."

† *Gazetteer of Ireland*, p. 442.

of these four united sees of Killaloe, Kilfenora, Clonfert, and Kilmacduagh, owed allegiance to two different metropolitans, his four sees being in two provinces. To remedy this state of things it was provided by a later Act* "that the diocese of Clonfert and the diocese of Kilmacduagh shall be within the province of Dublin." In the Roman Catholic arrangement Clonfert remains a separate bishopric, and Kilmacduagh is united to a modern bishopric of Galway. This latter bishopric may be taken to represent the ancient see of Annaghdown.

Clonfert, owing to its secluded position, is little known, and the far-famed interest which is attached to the ruins at Clonmacnoise,



CLONFERT CATHEDRAL, FROM THE SOUTH-WEST.

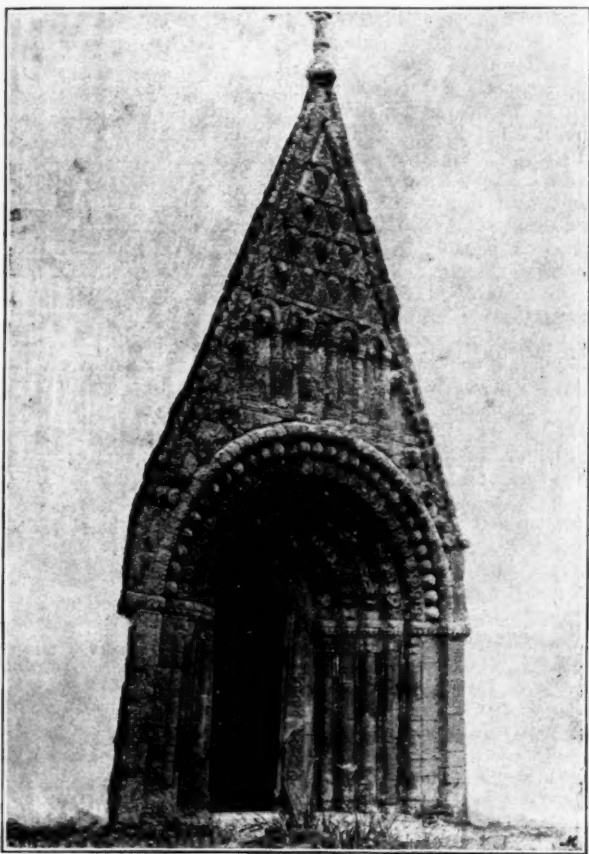
not very distant, has drawn off attention from the cathedral of Clonfert, which possesses some very beautiful and remarkable features, although, as a whole, it is not a structure of much size or beauty. Still, few architectural remains in Ireland can vie with its wonderful western portal, while the east window of the choir is also a feature of high antiquity, no little beauty, and of much interest. Mr. Brash has dealt so fully with Clonfert cathedral, in his well known work on the *Ecclesiastical Architecture of Ireland*, that it may be as well to quote some portions of what he has said on the subject. Mr. Brash thus describes it: "The cathedral of Clonfert, like

* 27 and 28 Vic., cap. 54, sec. ii.

others of its class in Ireland, is of very moderate dimensions and of simple arrangements. It consisted of a nave with a western tower in the centre, a chancel, and transepts branching nearly at the centre of the nave, with a sacristy at the north side of the chancel." Speaking of the western portal, by which the nave is entered, he says that: "It forms a slightly projecting porch with a high pitch gable, and, considering its age, is in a fine state of preservation. Its original dimensions were 5 ft. 3 in. wide, clear of inside jambs at bottom, and 4 ft. 8 in. clear of ditto at springing of arch, its height being 7 ft. to top of capitals; width from out to out of external piers 13 ft. 4 in. at base." Mr. Brash further describes the architectural features of the portal as follows: "The door-head has six orders of arches, resting upon a similar number of jamb-shafts and piers at each side. Three of these shafts are circular, and two semi-octagonal, these, with the external and internal rectangular piers, have richly sculptured capitals, having square abaci with dogs' heads in the hollow under, the bells showing grotesque heads—human and animal—with a variety of interlaced work. The entire surfaces of the piers and jamb-shafts are covered with an amazing variety of ornament, showing a marvellous fertility of invention. . . . The gable is of very acute pitch. The barge course is carved on the edge into a double rope-moulding, springing from animal figures (nearly defaced), and terminating at the apex in a finial composed of three human heads. . . . The upper space is divided into triangular panels by diagonal lines of flat mouldings. These panels are alternately filled with human heads and foliage in very bold relief." Mr. Brash gives the dimensions of the cathedral thus: length of nave 54 ft., width 27 ft. 6 in., clear of the walls. The north transept is gone, but the walls of that on the south side remain, showing that that portion of the building measured 22 ft. by 22 ft., clear of the walls, which are 2 ft. 6 in. thick. The chancel is, according to Mr. Brash, 27 ft. 6 in. in length, and 22 ft. in width. He says: "It is evidently the oldest part of this church, and is remarkable for its beautiful east window. This interesting feature is a couplet of semi-circular opes, measuring 8 ft. high from sill to soffit, and but 12½ in. wide externally, while internally, owing to the great splay of the jambs, they are 7 ft. 6 in. wide. . . . The design of this window is exceedingly chaste and beautiful, the mouldings simple and effective, and the workmanship superior to anything I have seen either of ancient or modern times." Mr. Brash assigns the window to the tenth or early part of the eleventh century, and the western portal to the twelfth century. He has also given a measured drawing of the window, which he further compares to that of the Temple Righ, at Clonmacnoise.

The nave is fitted up for service much after the manner of a cathedral choir. There are five unassigned stalls on either side at the west end, and on the north side, eastwards of the stalls, is the throne. On the same side, outside the chancel arch, is the reading desk, facing south. Opposite to it is the pulpit. The altar is in the chancel, under the east window.

In 1868 the chapter of Clonfert was returned as consisting of eleven members : dean, archdeacon, eight prebendaries, and a sacrist. Dr. Cotton places the sacrist before the prebendaries, and states that the



CLONFERT CATHEDRAL, THE WEST DOORWAY.*

office at Clonfert seems to have corresponded to that of treasurer in the other chapters. He also notes that there was, according to the return made to a regal visitation (apparently of the year 1615), a precentor also.

* From a photograph kindly sent by Dr. George Norman, Bath.

ELPHIN.

[*St. Mary.*]

Elphin is a village in county Roscommon, well and pleasantly situated on high ground in the midst of a fertile country. It is some distance from a railway station, and is most conveniently reached from the town of Carrick-on-Shannon.

The bishopric of Elphin is of high antiquity, and owes its foundation to St. Patrick, in the middle of the fifth century; but very little is known of its subsequent history until after the arrival of the English in Ireland, except that several smaller sees were absorbed in it. The diocese by this means became of wide extent, and eventually, as time went on, of considerable wealth also. The first bishop, whose name was Asicus, is said to have been an admirable worker in precious metals; and in his capacity of a goldsmith, greatly adorned his cathedral church with articles of his handicraft. He is also said to have worked in brass, and to have made some altars for St. Patrick, as well as book shrines, and quadrangular chalices.

In spite of its ancient origin and former wealth, the cathedral church of this see cannot be said to possess any features of interest at the present day. The medieval church had been greatly injured, if not demolished, during the seventeenth century, and it was rebuilt by bishop Parker who succeeded to the bishopric in 1660-1. The existing building scarcely seems (except the tower) to be so old even as this, and appears to have been erected during last century, although it is quite possible that an investigation of the walls beneath the cement and plaster, with which they are covered, might reveal evidences of greater age. Dr. John Leslie, the last separate bishop of Elphin, who died in 1841, was a very liberal contributor to the repairs of the cathedral, and the modern windows, etc., may have been insertions made during his episcopate, in the earlier part of the present century.

In plan, Elphin cathedral is a plain rectangular building, with a square tower at the west end, and a short apse, added in 1872, at the east end. There is a porch on the north-west side, and a vestry to correspond with it on the south. The tower is very high in proportion to the body of the church; it has no buttresses and is cemented and painted all over, and has a queer looking battlement at the top, giving a very odd appearance to the church. Dr. Warburton,* the dean of Elphin, writes concerning his cathedral, that the body of the church which preceded the existing structure was considerably lower than that of the present one, and that it was of Elphin that Dean Swift wrote,

"Low church, high steeple,
Dirty town, proud people."

* Dr. Warburton has the distinction of being the senior dean in the British Isles, or indeed in the Anglican communion, having been appointed dean of Elphin in 1849.

The dean also adds: "When I came to this county above forty years ago, I was told that the tower had been twenty feet higher than it is at present, but that the top had been blown off, and it was not thought prudent to rebuild it" The tower, twenty feet higher than it now is, must indeed have presented a gaunt and remarkable



ELPHIN CATHEDRAL, FROM THE NORTH-WEST.

appearance. It seems to be a structure of small stones and brick-work, and is heavily coated with Portland cement, and painted a light drab! It contains a fine clock which strikes on a bell of 11 cwt.

In 1872 the interior of the cathedral was re-arranged, and an apse was built on to the east end. It is really nothing more than a plain good sized room, fitted up as well as circumstances will permit, for divine service. At the eastern end, but west of the apse, are the

stalls for the chapter and the bishop's throne. On the north side, just outside the apse, is the pulpit, and corresponding to it, on the south, is a reading desk, facing west; in the middle, in front of the altar, is the lectern, and in front of this the font; the ceiling is of plaster, with a plain curved cornice. The apse is built of Caen stone, in a semi-medieval style, and scarcely harmonizes with the domestic architecture of the rest of the inside of the cathedral. In the vestry are some grave slabs, moved from the floor of the church, and bearing inscriptions to the memory of bishops during the seventeenth century. These inscriptions are given in full by Dr. Cotton.*

The chapter of Elphin was returned in 1868 as consisting of eleven members: dean, archdeacon, precentor, and eight prebendaries. The arrangement of the stalls is as follows, and it presents some anomalies which are perhaps due to the fact that the stalls may have been moved in 1872, when the interior of the cathedral was resealed:

North Stalls.

PRÆB. KILCOOLEY.
PRÆB. ORAN.
PRÆB. THORMANBAR.
PRÆB. KIRGOGLIN.
PRÆB. KILMACALLAN.

In front of these, in the centre of a second row is a single seat, labelled: DEAN.

South Stalls.

PRÆB. BALLINTOBBER.
PRÆB. ARTAGH.
PRÆB. TIREBRIN.
PRECENTOR.
VICAR GENERAL.

In front of these, in the centre of a second row is a single seat, labelled: ARCHDEACON.

It will be seen that the prebendary of Ballintobber occupies the stall usually assigned to the dean in other churches, while the precentor's stall is also in an anomalous position on; the south side. The two front stalls for the dean and archdeacon probably represent returned the stalls of a former arrangement, but it is difficult to account for the dean's stall being on the north side. If it is a traditional arrangement at Elphin, it is certainly remarkable. At Durham, and at Ely, the dean's stall is the first on the north side of the choir; but both those churches were monastic, and the bishop sat in the first stall (at Ely he still does so) on the south side, as abbot, the dean, whose office originated at Durham, and Ely, under Henry VIII., succeeding to the prior's stall. But at Elphin the dean, as head of the chapter, is an officer of great antiquity.

The bishop's throne is on the south side in the usual position east of the range of stalls.

KILLALA.

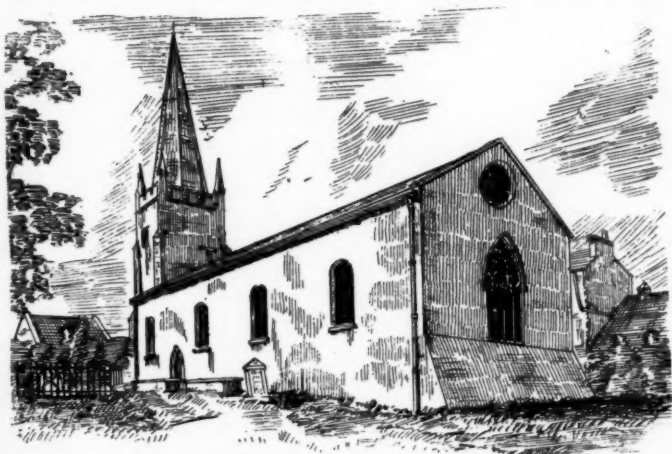
The Cathedral Church of St. Patrick.

Killala is a small town, attractively placed at the head of Killala Bay, in county Mayo, and is about seven miles from Ballina, where the nearest railway station is situated. It will be remembered that it

* *Fasti Eccl. Hib.*, vol. iv., pp. 125-127.

was at Killala that the French force, under General Humbert, effected a landing in 1798. A graphic description of what then occurred is to be found, written by "an eye witness," in the *Dublin Penny Magazine*;* this, however, is not the place in which to do more than allude to the occurrence.

The bishopric of Killala owes its foundation to St. Patrick. During his journey in Connaught in 434, he remained seven years in that province, till 441, and between those dates the see was founded, and St. Patrick consecrated St. Muredach or Murdoch as the first bishop. Little or nothing is, as usual, known of the immediate successors of the first bishop, and we have very little information as to the vicissitudes and characters of the successive buildings which



KILLALA CATHEDRAL, FROM THE SOUTH-EAST.

served as the cathedral church of the see. The cathedral which survived the Reformation was almost wholly demolished in the troubles of the seventeenth century; and was afterwards rebuilt, from the foundation, by the munificence of Dr. Thomas Otway, an Englishman, who was consecrated to the sees of Killala and Achonry in 1670. The present building is that which was then erected, and a doorway in the south wall seems to be the only remains of the medieval cathedral, although possibly here and there portions of the old walls are incorporated in those of the existing church.

The plan of the cathedral is that of a plain rectangle, with a square tower, surmounted by a stone spire at the west end. Across the western part of the interior is a gallery, but it is not attached to the

* Vol. i., p. 391.

west wall, a considerable space intervening between them. Against the west wall are eight returned stalls, the bishop's throne being in the usual position on the south side, nearer the east end. The font is placed about the centre of the church, and in a line in front of the altar rails are the reading desk, lectern, and pulpit; the latter being on the south side. The church has a venerable appearance inside, and is not as yet restored, although a project is on foot for reseating and restoring it. Some reparations were effected in 1845 by Dr. James Collins, who became dean in 1844; and the stalls for the chapter, which had been disused and taken away, were then reintroduced, and placed in the position they at present occupy. Externally, the church presents a fairly pleasing aspect, and standing, as it does, on high ground, its tapering spire is a prominent object in the landscape for some distance.



KILLALA CATHEDRAL, INTERIOR LOOKING EAST.

In a paper, which has been recently issued, appealing for funds towards the repairing of the cathedral, it is said that "After the death of Bishop Verschoyle (in 1834) the See was merged in that of Tuam, and for some years subsequent the characteristics of Cathedral service fell into abeyance, until revived under the able influence of the Very Rev. Dean Collins in 1845; but after his death, and consequent on the disestablishment of the Irish Church, this old Cathedral was left wholly dependent on voluntary contributions, which have proved quite inadequate to meet the common needs of keeping it wind and weather proof, the parish being a very poor one, and having of late

years lost many of its resident parishioners, through death or migration. Hence it is that we are constrained to make this public appeal to all friends of the Church, so that this ancient and venerable building may not be allowed to fall into complete decay; and it is our hope to obtain at least sufficient to refit the chancel, etc., and to put the whole fabric externally and internally in thorough repair."*

In 1868 the chapter of Killala was returned as consisting of eight members: dean, precentor, archdeacon, and five prebendaries. The dean made return that his duty was to attend chapter meetings; the other members stated their duties to be to preach in turn in the cathedral.

The following is the assignment of the stalls:

South returned Stalls.

DECANUS.
ARCHIDIACONUS.
PRÆB. DE ROSSERKEBEGG.
PRÆB. DE ARDAGH.

North returned Stalls.

PRÆPOSITUS.
PRÆB. DE KILLANLY.
PRÆB. DE LACKAN.
PRÆB. DE ERREW.

It will be observed that in the return made in 1868 a precentor is spoken of, but the word PRÆPOSITUS is on the label of the stall assigned to him. Dr. Cotton states that in the older records this officer is called the provost, but that in the reign of James I. or Charles I., that title appears to have been disused, and that of precentor substituted for it. The label on the stalls placed in the cathedral by Dean Collins follows, therefore, the older and possibly the more correct designation.

KILMACDUAGH.

The Cathedral Church of St. Coleman.

Kilmacduagh is situated in county Galway, about three miles from the town of Gort, but it consists of little else than the round tower and group of ecclesiastical ruins, for which it is famed. The bishopric of Kilmacduagh was founded in the beginning of the seventh century by St. Coleman, the son of Duagh, of a noble family in Connaught. "To distinguish him from other *Colmans*, his Contemporaries, he was usually called after his Father, *Mac duach*, or the Son of *Duach*. He was fond of an Ascetick Life, and is said to have lived in a Wilderness, in the *South Parts of Connaught*, seven Years, with one only Companion. From this Life of retirement he was, in the end made Bishop, and fixed his See in a Place, which from his Surname was called *Kill-Mac-Duach*, or the Church of the Son of *Duach*; but in common acceptation is corruptly called Kilmacough."† The church of Kilmacduagh was richly endowed by Guair, King of Connaught, and his successors. St. Coleman Macduagh's festival is celebrated on the third of February.

* Any person disposed to contribute to the fund should communicate with the Ven. Archdeacon Jackson, Killala, county Mayo, Ireland.

† Harris's Edition of Sir J. Ware's *History*, etc., p. 647.

The diocese of Kilmacduagh is of very limited extent, being about eighteen miles in length, by about twelve miles in breadth; and, at the time of the Parliamentary inquiry in 1868, comprised only four benefices: Ardahan, Kilcolgan, Killinane, and Kilmacduagh which had been formed out of the union of twenty-one parishes. There was a total population of only four hundred and thirty-four members of the then Established Church. Since 1602, Kilmacduagh has been held by successive bishops of Clonfert, and this union is now formally effected by the operation of the Church Temporalities Act, and the united sees of Clonfert and Kilmacduagh, have been added to those of Killaloe and Kilfenora. In the Roman Catholic arrangement Kilmacduagh and Kilfenora are said to have been united, and to have been suffragan alternately to Cashel and Tuam.* In the present



KILMACDUAGH CATHEDRAL, FROM THE NORTH EAST.

lists of Irish Roman Catholic bishops no mention occurs of the see of Kilfenora, and Kilmacduagh is given as being held with the modern bishopric of Galway.†

Kilmacduagh cathedral is roofless, but in other respects it can hardly be said to be very ruinous, as the walls are mostly in a fairly sound state of preservation. It has been carefully examined and described by Mr. Brash, and we can perhaps hardly do better than quote what he has said respecting it.‡ He says: "The cathedral

* *Parliamentary Gazetteer of Ireland*, under "Kilfenora."

† *Whitaker's Almanack*, 1892, etc.

‡ *Ecclesiastical Architecture of Ireland*, p. 107.

consists of a nave and chancel with transepts. The nave is 70 ft. in length, and 22 ft. 7 in. in breadth. There is incorporated in it a portion of a church of the primitive type, as is evident from the masonry of the west gable and a portion of the side walls, which are of large material, rather polygonal in character, and closely fitted. In this gable is a doorway of the ancient type, 3 ft. 2 in. wide at sill, 2 ft. 6 in. at head, and 6 ft. 6 in. high; the jambs are composed of large blocks of dressed ashlar; the lintel is a large slab, 5 ft. 9 in. long, 3 ft. broad, and 1 ft. 9 in. high on external face. In the north wall of nave is a small angular headed ope.



KILMACDUAGH CATHEDRAL, INTERIOR LOOKING EAST.

“The church appears to have been nearly rebuilt in the fifteenth century; the principal part of the nave, the transepts, and the chancel appear to have been of this period, as is evident from the difference of the masonry and other features. In the north wall of the nave is a pointed doorway with a good moulded jamb and label. The chancel arch is semi-circular, with square jambs and head, no moulding or chamfer, and is evidently modern. The chancel is in length 26 ft., and in breadth 22 ft. 7 in. The east window is of three lights, of the usual type of the fifteenth century, the mullions simply crossing each other without cusps. There is also a small two-light window in the north wall, and a sacristy at the south side; there are neither sedilia or piscina.

"The north transept is in length 25 ft. 4 in., and in breadth 22 ft. 7 in. : it has a good decorated three-light window in north gable, and a two-light one of the same character in the east wall. The south transept is in length 22 ft. 1 in., and in breadth 24 ft. ; it is much dilapidated. The transepts were connected with the nave by pointed opes ; that at the south side was built up, and a doorway inserted. There are at present no windows in the nave, excepting a rude rectangular ope in the west gable. There is, however, a large breach out of the south wall, where probably there had been one or two opes."

The cloicthech, or bell-house, ought not to be passed by without a few words of remark, if only to correct a curious misapprehension respecting it. The upper portion, it may be remarked, is a modern "restoration," but a photograph of the tower in its damaged condition is given in the late Lord Dunraven's magnificent work, *Notes on Irish Architecture*, where an account of the tower will be found. The curious mistake which is current respecting it is that it is said to lean no less than 17 ft. from the perpendicular. Where this statement originated it is difficult to say, but it has been copied from one book into another, so that it has eventually gained a considerable amount of credence, and is to be found repeated in even so trustworthy a work as Mr. Murray's *Handbook for Ireland*.^{*} It would take but little argument to prove that if the tower were so much out of the perpendicular, the centre of gravity would not lie within the base, and the tower itself would long ago have fallen to the ground. Ledwich estimated its height as 110 ft., and Mr. Brash, after a careful examination, arrived at the conclusion that it leans 2 ft. 4 in. from the upright. This is quite sufficient to give it a most remarkable appearance, particularly so when seen from a little distance. The tower really looks as if it were in the act of falling over. The appearance of the inclination is, perhaps, a little assisted by the contour of the neighbouring land, and this may also account for the absurd exaggeration current respecting it. The writer will not easily forget the strange effect produced on his own mind, by the appearance of this tall, thin pillar leaning to one side, almost as if it were actually falling. It is, however, only from certain points of view that this strange effect is fully produced, and from other positions the tower seems to be fairly upright.

In 1868 the chapter of Kilmacduagh was returned as consisting of eight members : dean, archdeacon, provost, precentor, treasurer, and three prebendaries. The dean stated that his duties were : "To preside at all chapter meetings and superintend all matters relating to the cathedral." The other members of the chapter stated that they had no duties to perform.

TUAM.

The Cathedral Church of St. Mary.

Tuam, the ecclesiastical capital of Connaught, is situated in the northern part of county Galway, and is reached by a line of railway running north from Athenry (on the line between Dublin and Galway), the branch terminating at Tuam itself. The town presents no features of particular interest.

The see of Tuam was founded in the sixth century. "St. Jarlath, the Son of *Loga*, is looked upon as the first founder of the Cathedral of *Tuam*, antiently called, *Tuaim-da-Gualand*, which Church was afterwards dedicated to his Memory, and called *Tempull-Jarlaithe*, or *Jarlaithe's Church*; and the time of the Foundation is placed about the beginning of the 6th Century. Some Ages after the Death of this Prelate, viz., about the year 1152, this Cathedral was, by the Aid and Assistance of *Tirdelvac O'Connor*, King of *Ireland*, new built by *Edan O-Hoisin*, first Archbishop of *Tuam*; at least the first who had the use of the Pall: for some of his Predecessor's are sometimes called Bishops of *Conaught*, and sometimes Archbishops, by the *Irish* Historians, although they were not invested with the Pall. But the Successors of *Edan* built a new Choir, and afterwards converted this Church into the Nave or Body of the Cathedral; and among them, *Thomas O'Connor* is mentioned as one who was very munificent to this Church."*

To revert, however, more directly to the history of the see. St. Jarlath is believed to have died about the year 540, and is said to have been a man of much learning and of exemplary purity of life.† The names of only a few of his immediate successors are known until the twelfth century, when Cardinal Paparo as papal legate at the Synod of Kells in 1152, conferred the pall on Edan O'Hoisin, and constituted the see of Tuam the metropolitanical see of the province of Connaught. The names of about forty-six successive archbishops of Tuam are given by Dr. Cotton till 1839, when, by virtue of the Church Temporalities Act, the see was reduced to the position of a bishopric suffragan to Armagh. In the Roman Catholic arrangement it continues an archbishopric. At some uncertain period two bishoprics were absorbed in that of Tuam, viz., Mayo and Annaghdown (otherwise Enachdune). It seems doubtful when these sees were incorporated with Tuam. Dr. Cotton gives 1559 as the date of the union of Mayo with Tuam, but that of Annaghdown cannot be positively decided. From 1660-1 the archbishops of Tuam had the see of Kilfenora added *in commendam* until 1741, when that of Ardagh was substituted for Kilfenora; this arrangement continued till the death of archbishop William Power Trench, in 1839, when Ardagh was united to Kilmore and Elphin, Killala and Achonry having been previously united to Tuam in 1834 by virtue of the Church Temporalities Act.

* Harris's edition of Sir J. Ware's *History*, p. 602.

† *Fasti Eccl. Hib.*, vol. iv., p. 4.

The cathedral church of Tuam has been rebuilt within the last thirty years. The structure which immediately preceded the rebuilding was merely the chancel of an older church, much dilapidated, but one which retained, as an entrance portal, the magnificent chancel arch of the twelfth century. This arch, of which a plate is given in the late Lord Dunraven's work, *Notes on Irish Architecture*, is thus described by the late Dr. Petrie: "Of the ancient church nothing but the chancel remains, its east end being perforated by three circular headed windows, ornamented with zigzag and other mouldings both externally and internally, and connected with each other by stringcourse mouldings, in which the external one is enriched with pateræ. But the great feature of the chancel is its triumphal arch, erroneously supposed to have been a doorway, composed externally of six semicircular concentric and recessed arches. The shafts of the columns, which, with the exception of the outermost at each side, are semicircular, are unornamented, but their capitals, which are rectangular, on a semicircular torus, are very richly sculptured, chiefly with a variety of interlaced traceries, and in two instances, those of the jambs, with grotesque human heads. The arch mouldings consist of the nebule, diamond frette, and varieties of the chevron, the execution of which is remarkable for its beauty."*

In or about the year 1860, a scheme was started for building a new and more worthy church as the cathedral of the ancient and once metropolitan see, and the work was placed in the hands of Sir T. Deane, whose plans were described and criticized in the *Ecclesiologist* for December, 1861.† As Sir T. Deane's plan included the incorporation of the ancient archway and windows, in a new, and on the whole very successful modern building, we think it may be convenient to quote what was said when his designs were first issued. They have since (with some minor alterations in detail) been carried into execution; and an annexation, by way of a synod hall, has been built to the east of the present chancel, and on the ground occupied by the former cathedral. This has been fitted with some fine renaissance stall-work, which was procured on the Continent, and which has been presented to the diocese. The *Ecclesiologist*, referring to Sir T. Deane's plans, remarked as follows:

"The oldest cathedral of Tuam (S. Mary) of which we have any architectural record, was one of the small pre-English churches of Ireland, composed of a nave and square chancel built in 1130, and having a peculiarly rich Romanesque chancel arch, similar to the architecture of Cormac's chapel at Cashel, and probably erected, as Dr. Petrie conjectures, by Turlough O'Connor, the last but one of the native kings of Ireland. The nave of this church has been long destroyed; the chancel, some fifteen feet square, only existing in a mutilated state. With most perverse ingenuity, a conventicle-like oblong structure was stuck on to the east of this, the chancel arch

* Quoted in Murray's *Handbook for Ireland* (ed. 1871), p. 331.

† No. cxlvii., p. 388.

being converted into a portal, the chancel into a porch, and an inner door cut through the eastern triplet. This hideous building was the titular cathedral, but really Anglican parish church of Tuam.

"However, the Anglican population of the city has grown in ten years from 310 to 640, and the Vicar and Provost of Tuam, the Rev. C. Seymour, who has already introduced choral service and the observance of the holy-days, was alike anxious to promote more church room, and to provide Tuam with a worthy cathedral. He has accordingly placed the matter in the hands of Sir Thomas Deane,



TUAM CATHEDRAL, FROM THE SOUTH-WEST.

who has, we are glad to say, without sacrificing the old chancel, produced the plans of a church of real cathedral character and considerable dimensions at a computed cost of £9,000, while funds enough are promised to render the commencement of the building a matter of approximate accomplishment.

"The difficult problem was, of course, what to do with the venerable remnant of the old structure so strangely travestied. Sir

Thomas Deane has adopted the most natural and straightforward course; he restores it as the sanctuary of the new cathedral, replacing the altar in its old locality, and constructs his choir to the westward. In ordinary cases the disparity of height which will thereby be created between the choir and the sanctuary would have been objectionable, but in this case there is an ample reason why—while internally the old arch will form a most reverent septum between the holier and holiest portions of the building. The remaining plan consists of a choir without aisles, transepts, central steeple, and clerestoried nave and aisles of five bays, the length of the new portion being 135 ft., with a breadth of 73 ft. at the transepts, which, with the addition of the sanctuary, will raise the whole measurements to a length of upwards of 150 ft.

"The style selected is Irish First-pointed, chiefly characterized by the stepped and machicolated parapet of the nave and choir, and by the forked pinnacles of the tower. The broad west door is surmounted by an arcade of seven equal trefoil-headed lights, over which again, partly in the gable, stands a large window of seven lights, evidently designed from the Sisters of York, with the exception that the three side lights pyramidize up to the central one. Above is a vesica to give air to the roof. The pillars are octagonal, the clerestory foliated circles designed on the motif of that of Kilkenny cathedral; the aisles, being kept low as in Mr. Butterfield's churches, affording room for a lofty clerestory space. The aisle windows are coupled lancets. Each transept presents one pyramiding window of five lancets in the same type as the seven-light western window at the west end. We should recommend in preference discontinuous triplets. In the gables are octofoil circles, and to the north transept at all events is a pedimented end door, relieved with arcading on the wall on either side. The choir is lighted by four lancets on the north, the vestries and organ chamber taking the place of the two most westernly windows on the south side. The tower, which has a coupled light with louvre boards in each face, is capped with a solid octagonal spire of an early and massive type; the lantern piers are so managed as not to intercept light. Over the ancient sanctuary arch the internal perspective represents a triforial arcade of six trefoil-headed arches on circular shafts, with a trefoil pierced in each bay of the external wall. An unfoliated mural arcading corresponds externally with the ridge of the sanctuary roof abutting against the central shaft. Above this quasi-triforium a pyramiding window of six lancets is shown, which hardly corresponds in the internal and external sketches, and of which we should advise the revision. We believe it is intended to hold some painted glass, given to the present church by Archbishop Lord Decies, in the early part of the century. The stepped battlement is returned round the east end under this window. If there is not precedent for the treatment we cannot commend it.

"The roof as shown in the plan is a simple four-celled groin of wood, but the internal perspective of the choir shows a four-sided wagon roof. In either case we rejoice that it is not to be a mere

open one. The ritual fittings are correct, comprising eleven stalls, two returned, on each side, *subsellæ*, the throne to the east of the south range, and the pulpit against the north-east lantern pier. The nave will of course be filled with seats. We trust to be able from time to time to notice this most interesting undertaking. In the meanwhile we wish it all success."

The defect of the interior arrangements are the costly stalls given by the late bishop, Lord Plunket. They are not according to the original design, but are in the form of heavy stone lecterns, placed in front of the seats for the members of the chapter. The throne, with a heavy stone canopy above it, which is attached to the wall, and has no visible supports to bear the weight, is also an eyesore. The interior of the cathedral would be all the better for some dark woodwork in the chancel. The whole building, however, is a very successful effort, and has the merit of being designed in conformity with ancient ecclesiastical architecture in Ireland. In this respect it stands almost alone with Mr. Street's design for the restoration of Kildare cathedral referred to, and illustrated in the account given of that church.

In 1868 the chapter of Tuam was returned as consisting of eleven members: dean, provost, archdeacon, and eight prebendaries, all of whom had stated duties to perform. There were, according to Dr. Cotton, at one time, five vicars-choral of Tuam, who formed a corporation; but at the time of the return, in 1868, the number had been reduced to one, and the emoluments transferred to the Irish Ecclesiastical Commissioners.

In 1882, the writer noted the following as the arrangement of the stalls:

North Stalls.

PRÆPOSITUS.
BALLA.
KILLAINMORE.
KILMOYLAN.
LACCAGH.
VICAR GENERAL.

South Stalls.

DECANUS.
ARCHIDIACONUS.
FALDOWN.
KILMEEN.
KILLABEGS.
TACHSAXON.

The bishop's throne was in the usual position on the south side. eastward of the stalls.

In bringing this series of notes on the smaller Irish cathedrals to a conclusion, it will be convenient to call attention to the statements and suggestions of the Royal Commissioners of 1868. Fortunately, those suggestions were never adopted, but if they had been carried into effect, twenty-five ancient Irish bishoprics would have been effaced. The recommendations made were: (1) To reduce the see of Dublin to a bishopric, suffragan to Armagh, and (2) to reduce, by a process of complete absorption within new limits, the ancient dioceses of Ireland to eight in number, viz.: Armagh, Cork, Derry, Down, Dublin, Limerick, Ossory, and Tuam. By this means

Achonry, Ardagh, Ardferf-with-Aghadoe, Cashel, Clogher, Clonfert, Cloyne, Connor, Dromore, Elphin, Emly, Ferns, Glendalough, Kildare, Kilfenora, Killala, Killaloe, Kilmacduagh, Kilmore, Leighlin, Lismore, Meath, Raphoe, Ross, and Waterford were to disappear entirely from the list of bishoprics of the Established Church; and the greater part of the history of Irish Christianity was to be blotted out. As regards the cathedral churches and chapters, the proposals of the commissioners were equally drastic, equally destructive, and equally forgetful of the historical claims of the institutions with which they proposed to deal. From the seventy-seven recommendations embodied in the report, we quote the following miserable observations regarding the Irish cathedral system:

"21. The circumstances of the Corporations of Deans and Chapters, and of the dignitaries connected with them, appear to us very clearly to demand a reduction in their number. These Corporations were not interfered with by the Church Temporalities Acts; and consequently, notwithstanding the reduction of the Bishoprics to 12, no less than 30 corporations of Deans and Chapters still continue. Of these, two only have corporate property, viz., Waterford and Kildare; 16 have economy estates, viz., Armagh, Down, Christchurch Dublin, St. Patrick's Dublin, Leighlin, Waterford, Lismore, Limerick, Cork, Cloyne, Ross, Killaloe, and Tuam; 13 have no property whatever, either corporate or economy. In only a few of the cathedrals is choral service celebrated; and some are situated in places where the number of members of the Established Church is small."

"23. There appears to us no sufficient reason for maintaining a larger number of cathedral establishments than of Sees, and the aggregate endowments of all are not sufficient to maintain more than this reduced number in a state of efficiency. We accordingly recommend, that, with the exception of eight, all the existing Corporations of Deans and Chapters be dissolved, and the deaneries and other dignities connected with them suppressed."

"24. The eight cathedrals which, in our opinion, should be preserved as such are those of Armagh, Down, Derry, Tuam, Kilkenny, Limerick, Cork, and St. Patrick's Dublin; being all, except Down, situate in the cities in which the Bishops of the sees which we recommend to be retained, have their residences. With respect to the Cathedral of Down, it should be provided that the arrangements for its continuance shall terminate so soon as a cathedral shall be built in Belfast, in which case the Dean and the members of the Chapter of the present cathedral should succeed to corresponding offices in the new."

Further on the thirtieth recommendation was, "In Dublin, the Cathedral of Christchurch would, according to the suggestions which we have made, cease to be a cathedral. The building may, in our opinion, be usefully employed as a parish church," etc.

This, then, was to be the "conservative" plan for dealing with the venerable foundations of ecclesiastical Ireland. Looking at the

matter solely from an ecclesiological point of view, it cannot but be a matter for congratulation that a simpler and more effectual plan was adopted, which severed the connection with the state, but left the internal organization and economy of the church untouched. Thus, these time honoured historical centres of religious life in Ireland, are still left to bear their ancient witness from a remote past, to the high-souled independence and simple piety of early Irish Christianity. From various causes it is the Protestant church which alone has been able to continue an uninterrupted succession in several of the sees and chapters, thus linking the nineteenth with the fifth and sixth centuries. It would be a matter for deep regret if now she were to break this venerable thread by annihilating any of the smaller dioceses or cathedrals merely because they are small or poor. We mention this, because we have observed with very real concern a disposition of the part of the members of the Irish Protestant Church to dissolve some of the smaller chapters, without regard to their antiquity or past history.

The Roofs of some Norman Castles.

BY CHARLES CLEMENT HODGES.

It is not generally known that, in some cases at least, if not in all, the timber roofs of the Norman rectangular keeps, whether covered with lead, tiles, or stone slates, were so arranged that their ridges were below the level of the ramparts (called in the middle ages the *alures*) which crowned the walls, and which were protected outwardly by the battlements or crenellations. The roof-covering was therefore completely hidden from view, except to those on the battlements, and was in consequence entirely protected; and thus the skyline of these keeps, when perfect and in use, was much the same as it is to-day, in the few cases where the original battlements have escaped demolition, and we can easily form a correct idea of the original appearance of them all. The use, and the great value of these square keeps as the last places of refuge in the case of a siege, and not as places of residence for the lord and his family or retainers, or the constable of the castle, has frequently been enlarged upon, but the question of the roofs and the manner of roofing seems not to have been considered of sufficient importance by the many writers on medieval military architecture to receive more than a brief allusion in passing. It is a matter of considerable interest, however, and a slight examination of a few examples is quite sufficient to show that some new light may be thrown on the arrangements of the upper stories of these sturdy towers of refuge and defence, when we come to enquire as to how and where the roofs covering them were placed. The great height of some of the rectangular keeps is one of their most striking features, and the original position of the roof, when we

have found it, shows us that this height was utilised, not for internal accommodation, but for gaining a commanding position from which to keep a look out, and also to harass any assailants who might approach within reach of the missiles of those on the ramparts.

Very few timber roofs of the Norman period have survived to our day, and there is probably no single instance of a rectangular keep tower which retains unaltered its original covering. By far the larger part of the original number are ruined, and of those which remain entire, and are still made use of in various ways, almost all have had the upper story altered and repaired at different periods more or less remote from the present time. Here and there a portion, or it may be only a fragment, of a genuine Norman roof is to be seen on an ancient church, or on a portion of the domestic buildings of an abbey, which has been put to some modern use. Adel church, near Leeds, is a case where a Norman roof has remained sufficiently intact to show what its exact form and construction was, as well as the original pitch. Over the nave of Blyth Priory church, Notts., is a roof of Norman date, as far as most of its timbering goes, and in the church are some portions of the old roof with ornamental notching on the angles of the timbers presenting a characteristic Romanesque appearance. The pitch of the Norman roofs was considerable, the sides generally raking at an angle of 50 degrees with the horizon, and sometimes even reaching 60 degrees, though such acuteness as is shown in some Early English roofs, those on the eastern transepts of Beverley and Lincoln minsters for instance, had not been contemplated at the time the Norman castles were built. A roof of such a pitch as 50 degrees necessarily rose to a considerable height, and if such a roof had to be enclosed within the walls, so that its ridge instead of its eaves had to be on a level with the wall-head, it follows that a whole story of the building, as far as the walls went, had to be sacrificed to the roof, or, in other words, the walls were carried up a story higher than was needed for internal space for rooms of any kind. This may appear surprising to many who consider that the Norman keeps had living rooms from base to summit, and who generally regard them as having been covered in with a roof of timber overlaid with lead, more or less approaching to a level flat, but that such was actually the case is at once apparent when we come to examine a few examples which still retain sufficient indications of their roofing arrangements.

The best example for study is probably the grand and very perfect keep of Richmond Castle. Here everything is on a noble scale, and it being a late Norman building, all the details follow that settled system which the architects had attained after a century of experience in erecting such massive towers in stone. This keep is generally considered, and it would appear on sufficiently good grounds, to have been the work of Conan le Petit, Duke of Bretagne and Earl of Richmond, who held the earldom from 1146 to 1171, and between these dates is known to have carried out very extensive works at the castle, the keep being the most important. It stands at the northern point of the triangle, which the enceinte walls of the castle make,

and three of its sides are beyond the line of the walls. It is just 100 feet in height, and has walls 11 feet in thickness. The plan gives a rectangle measuring 52 feet from east to west, and 45 feet from north to south. The walls are thinned a little as they rise by means of set-offs, which reduce the external measurements of the sides. Internally the wall faces rise plumb from base to summit, and though pierced by inter-mural galleries are of unusual thickness when compared with the internal area. The elevation is divided into four



stories. Three of these were assigned to rooms, and the fourth was occupied by the roof. The inter-mural galleries contain passages and staircases which give access to the several floors. From the level of the first floor the staircase ascends by a straight flight in the south wall, turns the south-west angle and again ascends by another straight flight in the west wall to the rampart level, which is gained beneath the turret at the north-west angle. At the point where this staircase turns the south-west angle is a small doorway opening to the internal area of the keep, this doorway served as a means of exit from

the staircase to the south gutter of the roof, and shows that the gutter level was about twelve feet below the level of the ramparts. Immediately above this gutter level a projecting stone weathering runs the whole length of the walls on the north and south sides of the internal area, showing clearly that the original roof had its origin at that level. In both the east and west walls, and immediately below the rampart level a stone corbel of the usual Norman character, with square abacus and rounded on its underside, may be seen in the centre of the wall. These corbels supported the ridge beam of the roof, and therefore show to what level the ridge rose and what the pitch of the roof was. An examination of these features from the ramparts shows at once the reason and utility of the arrangement, for by this perfect inclosure of the roof within the walls of the keep, a great gain in height was obtained for the ramparts; the roof was entirely protected, and its whole area was in full view of those on the battlements, an advantage not to be lost sight of in case of fire, or an attempt on the part of the attacking party to throw a fire-bolt on to the roof; and also the roof formed no obstacle to prevent those on the ramparts seeing all four sides at once, or communicating directly with each other, a most important matter when the castle was being defended against a beleaguering party.

The battlements themselves are worth the most careful study on the part of the military archaeologist. They are practically as perfect to-day as when first built, and are an early and rare example of the crenellation of Norman times. The embrasures are tall and narrow, the merlons are much wider than the embrasures, and those on the angle turrets are of lofty proportions. The capping is clearly original, or an exact copy of the original where it is repaired with new stone. It is peculiar in being built up of two courses of stones of the usual square proportions and of the small size which were invariably used by the Norman builders of the twelfth century, and contrast strikingly with the long single stones which always cap the embattled parapets of later date. The capping is also of a triangular section, the point of the triangle being on the centre line of the parapet wall, and there is no overhang or moulding as was subsequently adopted. Battlements of this date were designed for the use of the long bow, the cross bow not having been introduced, hence the cross loops and the wide embrasures which were necessary when the bow was held in a horizontal position were unnecessary and unknown.

The keep of Bamborough Castle, Northumberland, is another fine and still, notwithstanding Archdeacon Sharp's restoration of the last century (1757-1766), very perfect example, well worthy of close study. In date it agrees very nearly with Richmond, having been erected probably between 1165 and 1175. Though of considerably less altitude, it had, like Richmond, a basement and two floors, above which was a pitched roof below the rampart level, which was apparently afterwards altered to gain a third floor. The restoration of this keep has obliterated any manifest indications of the character of the original roof, but the descriptions given by Captain Grose, and King are sufficient to show that its roof originally resembled that of Richmond,

Captain Grose says, "The original roof was placed no higher than the top of the second story. The reason for the side walls being carried so much higher than the roof, might be for the sake of defence, or to command more extensive outlook, both towards the sea and land. The tower was, however, afterwards covered at the very top."* And King thus describes it, "Instead of there having been magnificent state rooms in the upper stories, at a great height, as in Gundulph's towers, there appeared to have been a roof let in low, beneath the top of the building, as at Porchester, and at Castleton; and even to have been placed no higher than the second story from the ground; insomuch that the middle old small window of what is now the third story, must have been a mere large loop for shooting arrows, or used as a sort of look-out, between the slopings of the roof, to which the walls carried up so much higher all round were a defence. In subsequent ages, indeed, the tower was covered at the very top of the third floor: but the vestiges in the side walls of the stone mouldings, in the form of a V, remained to Dr. Sharp's time."† We may presume that King meant a V reversed, and that the ridge of the roof was the highest point, as at Richmond and Castleton, and not that the gutter was in the centre, and that the position of the lowest point, and that the roof sloped up from the gutter on both sides to the level of the ramparts. The arrow-slit openings mentioned were no doubt placed where they are for the purpose of ventilating the space between the ceiling of the second floor and the roof covering. The battlements and the upper portions of the angle turrets at Bamborough are not original, as they were repaired and rebuilt under Archdeacon Sharp, but there is no doubt that the gutter or walk round the modern roof represents the original rampart level, which, like that at Richmond, was in a line with the ridge of the roof.

The keep at Newcastle-upon-Tyne is a valuable landmark in the history of medieval military architecture, from the fact that in consequence of its being a royal castle the Pipe Rolls present us with the expense of its erection and its exact date. It was begun in the year 1172 and the work was completed in 1177, the cost being £911 10s. 9d. It suffered little from medieval alterations, but in the seventeenth century was allowed to fall into great dis-repair. In 1810 it was repaired, and to some extent altered, especially the upper portions. At this time a brick barrel vault was thrown across its area at the summit of the walls, and the indications of its upper floor were to a great extent obliterated; the parapet and angle turrets were built anew, and it would seem at a less altitude than the original ones. The exact arrangements of the interior of this keep are therefore somewhat vague, but from the existing ancient features, and from the descriptions of it written before the time of the first repair, it appears that it was divided into four stories, a vaulted basement, an intermediate floor, the principal floor, containing the great

* Grose's *Antiquities*, vol. iv., p. 57.

† King's *Munimenta Antiqua*, vol. iii.

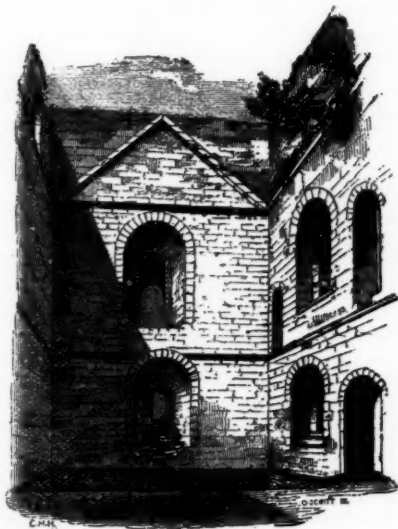
hall, and an upper floor, now thrown into the great hall. Above the upper floor was a high pitched roof, which was, there can be little doubt, like those at Richmond and Bamborough, let in below the level of the ramparts, though we have in this instance lost any distinct indications of its exact level and pitch.

In the case of two smaller castles we are more fortunate. These are Appleby, and Peveril's Castle in the Peak, near to Castleton in Derbyshire. The plan of Appleby Castle resembles that of Richmond, being a long triangle with the keep at the head of it. This keep was formerly only partly within the castle area, and the walls left three of its sides exposed. In Edwardian times a great enceinte was formed round it, the walls which ran up to the keep were removed where they adjoined its base, and the keep stood isolated at the narrower end of the bailey as we now see it. The building of this tower has been attributed to Ranulph de Meschines, to whom this part of Westmoreland was granted by William the Conqueror before 1088. It much more probably dates after 1173 or 1176, when this castle was taken by the Scots, and would naturally be soon after strengthened. It is of much smaller size than those already mentioned, though of considerable altitude, and appears to have contained originally a basement and three upper stories. Having fallen into great dis-repair, and probably lost its original parapet and angle turrets, it was repaired, altered, and re-roofed in 1651, by Anne, Countess of Pembroke, who caused a wall to be built across its internal area from base to summit, to increase the number of rooms at the expense of their size. The new roof was added at a higher level than formerly, and in the upper rooms the projecting stone weathering remains on the walls in a very perfect and entire condition, showing the exact form of the early roof and its position with reference to the side walls, and also the original pitch. An examination of the walls externally, as well as internally, shows that they rose to a much greater height than the spring of this roof, and were consequently crowned by battlements and angle turrets at the level of the ridge of the roof.

Peveril Castle in the Peak enjoys one of the most romantically wild situations, amounting almost to inaccessibility, that could well have been chosen anywhere. The peculiar situation of Staward Pele, in Northumberland, is one of the few, if not the only parallel instance in England of such a spot having been taken on which to erect a stronghold. Its romantic history, too, renders it a building of singular interest both to the historian and the archæologist. As might have been expected, the inaccessibility of its site has been the means of preserving the building in a tolerably perfect condition to this day. The castle crowns a considerable hill close to the town of Castleton. The summit of this hill can only be reached from one side, and from that with some difficulty; its other sides present vertical escarpments of rock which could not be scaled. The immediate spot on which the building stands can only be gained by crossing a narrow peninsular connecting the small area it occupies with the adjoining plateau. From entries in the Pipe Rolls, we learn that this keep was built in

the years 1176 and 1177, and cost £184. It was, therefore, in progress during the same years that saw the keep at Newcastle built and its architectural details support this evidence as to its date.

It is a small tower of no great elevation, in plan closely approaching a square, as it measures externally about 36 by 38 feet, and when perfect may have risen to a height of about 70 feet, reckoning to the battlements of its angle turrets. A portion of the area of the basement is worked out of the solid rock, and hence is not lighted by any openings in the walls; above this are two stories, which have been divided by a floor. The third story has been occupied by the roof, except in the case of the angle turrets which



PEAK CASTLE, DERBYSHIRE. WEST SIDE, INTERIOR.

are solid at this level, save that at the north-east angle, which contains the newel stair, by means of which access was gained to the several floors, as well as to the roof and the ramparts. The wall head is, as in the cases above cited, on a level with the ridge of the roof, as shown by the projecting weathering, which remains entire at both the east and west walls, as shown in the accompanying cut.

These instances are sufficient to show what was the method adopted by the Norman castle builders for protecting the roof coverings of their keeps. It is clear that the roof was not intended to be even visible to those below, or to impede the view over the whole of the summit of the tower of those who manned its walls and fought behind its parapets. Protection from fire, from external

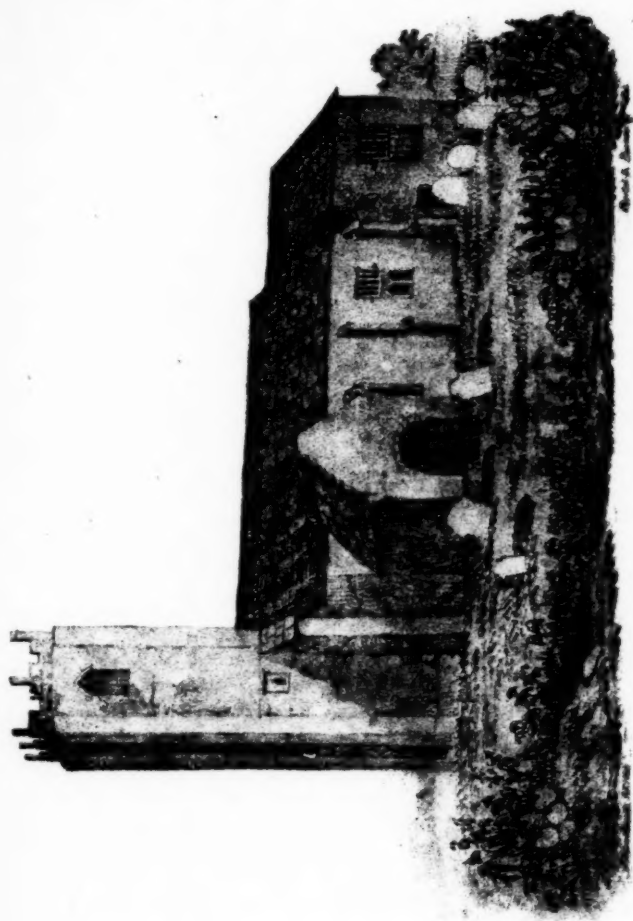
causes, was perhaps one reason of the arrangement. It may be thought strange that, as economy does not seem to have been much studied by the military builders, they did not adopt a stone vaulting to cover in the towers. But it must be remembered that the thrust of a stone vault at such an elevation would be inimical to the stability of the walls, and also that the construction of a vault was a matter that required time, and there is abundance of evidence to show that castles were generally built as speedily as possible. The somewhat considerable sacrifice of internal space shows that the keep was not a place for comfort or to live in, but merely a refuge, a place for stores and arms, a look-out tower, and a centre from which to conduct fighting operations in times of siege.

It is not probable that these sunk roofs were by any means universally adopted, or retained as a feature of military architecture for any great length of time. Moreover, it is also tolerably certain that they were restricted to the rectangular keeps only. Such great circular towers as Conisborough had certainly a conical roof which rose above the ramparts. Numerous instances of small towers and peles exist on both sides of the border, which show that the sunk roof was not adopted in the smaller buildings, or, at any rate, was abandoned by the thirteenth century. Aydon Castle, Northumberland, a very perfect example dating from *c.* 1250, still retains its old high-pitched gables, which show that the original roof rose high above the parapet, and was but partially protected thereby. Markenfield Hall, Yorkshire, a strongly defended house of the early part of the fourteenth century, has also roofs rising above the parapet, though of lower pitch than those of Aydon. Markenfield presents us with an excellent specimen of a battlement pierced with cross loops, and these later buildings show that the purely military character of the stern Norman castle soon became relaxed as the country assumed a more settled social condition under the Edwardian kings.

Great Plumstead Church, Norfolk.

BY J. LEWIS ANDRÉ, F.S.A.

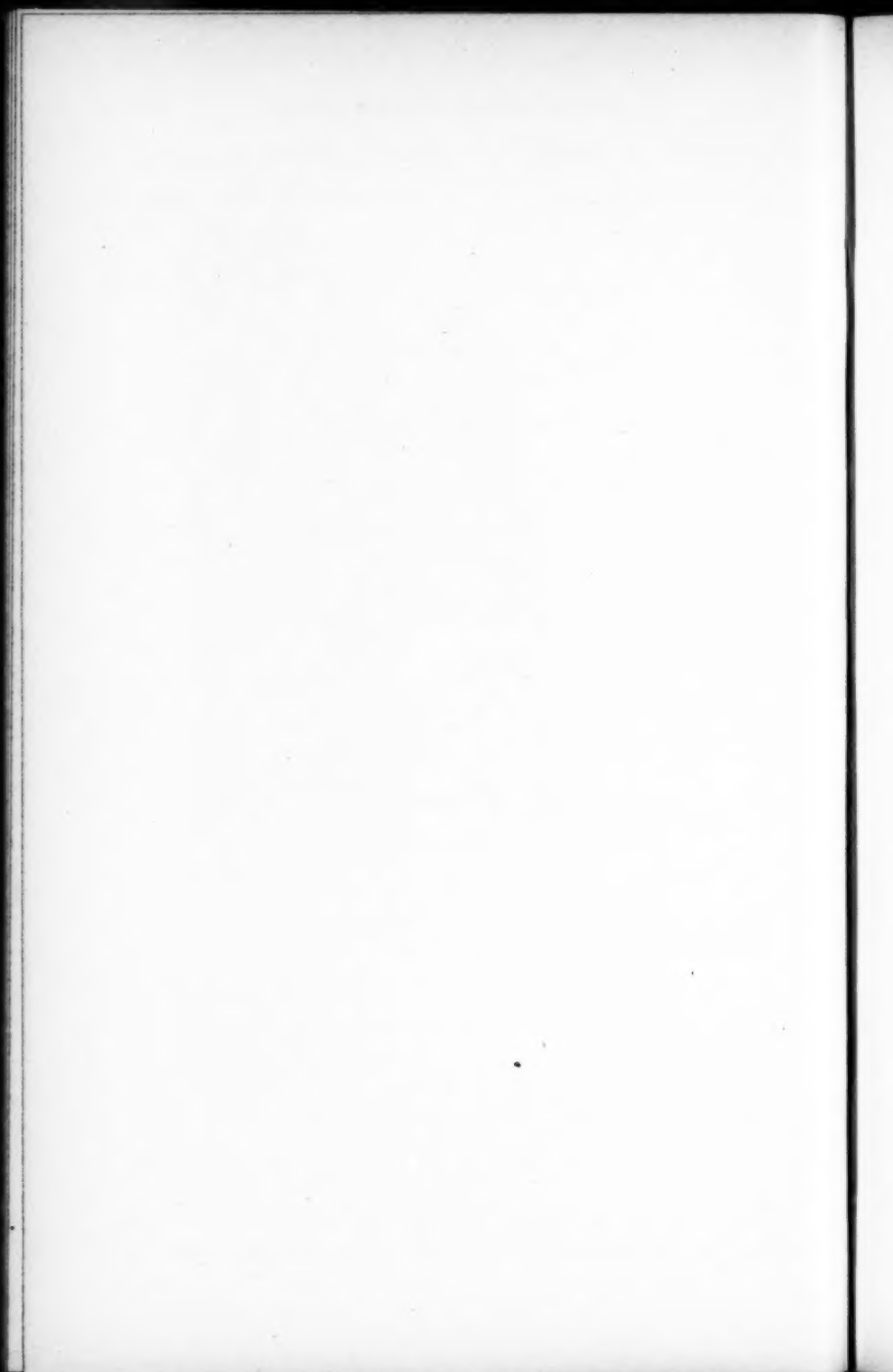
HAVING heard that there was a leaden font in the church of St. Mary, Great Plumstead, Norfolk, I visited that edifice in May, 1888, and took some notes respecting it, from which the following remarks have been compiled; they may, perhaps, interest some of the readers of the *Reliquary*, from the fact of the recent total destruction of this building by fire. At the date of my visit I found it a much-restored church, with a somewhat lofty west tower, nave, south porch, and chancel. The tower was a red brick one in a debased style, and the rest of the structure was of Perpendicular work of a plain but good character, the details of the doorways and windows calling for no special remark, and the roofs throughout were modern. In the interior the most prominent object was a beautiful chancel screen, which had been highly ornamented with colour and gilding; the lower



SCULPTURE & ENGRAVING BY JAMES H. HARRIS & LONDON

— GREAT PLUMSTEAD CHURCH, NORFOLK, 1821. —

— FROM THE SOUTH. —



panels had been removed, and four of these had been enclosed in wooden frames, and hung up against the tower screen. These panels bore figures of SS. Benedict, Dunstan, Giles, and Martin, whose names were placed beneath their effigies. SS. Benedict and Giles were clad in the black habit of the Benedictine order, and the latter saint had a white hind (which equally resembled a pig) leaping up at his left side, whilst the abbot held an open book in his right hand, and in his left an elaborately carved and gilded pastoral staff, the head of which was turned outwards. The habits of both saints were edged with gold to each part of the dresses, and the hoods had golden "ouches" or brooches of rich foliage work. This method of relieving the sombre and monotonous character of the monastic garb may be seen in many old pictures, of which there are some striking examples in the National Gallery. In like manner on the screen at Upton, Norfolk, St. Etheldreda appears with a similar gilt-edged habit, and a mantle fastened with an ornamental brooch; whilst at Tunstead, Norfolk, the red hat of the cardinal, St. Ambrose, is profusely adorned with golden brooches.

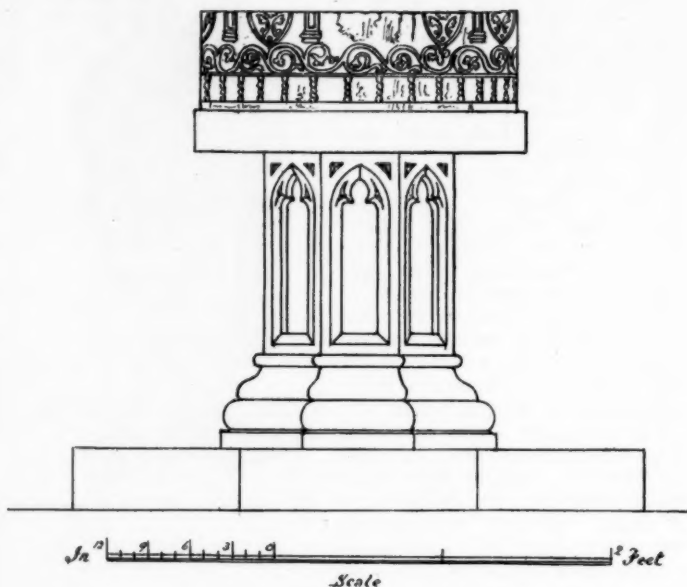


Scapularius. 2

FIGURE OF ST. GILES, FROM THE SCREEN.

Respecting the chief object of my visit—the leaden font—I was doomed to disappointment, as, although it existed, it had been so shockingly mutilated that only a portion of the original design could be made out, the basin having been cut down to a height of seven inches, leaving a baptismal vessel more resembling a stew-pan than a font. Round the base of this fragment ran a set of very diminutive twisted shafts, above which was an extremely pretty band of trailing foliage of early English character; this appeared to have been surmounted by an arcade having panelled or fluted shafts, between which were vesica-shaped foliated panels. Nothing could be more melancholy than the state of this poor fragment of what must have once been a work of much artistic merit, and since its complete destruction there is now only one leaden font in Norfolk, that at present existing at Brundal, a church near Plumstead. It is a beautiful example, of early English date, with a very elegant band of

foliage running round the base of the bowl, whilst strips of the same pattern divide the upper part of the vessel into a series of panels; in each compartment so formed is a small crucifix, the figure of the Crucified having a loin cloth, and the feet uncrossed. Another font of lead in the same neighbourhood is stated in some works to remain at Hasingham, but a visit to that place only revealed a "thoroughly restored" church of little interest, with a new stone font of commonplace design.*



LEADEN FONT, WITH STONE BASE.

To return to the subject of Plumstead church, I noticed an exceedingly pretty fragment of stained glass in a side window: it was a red shield charged with the emblems of the Eucharist, a golden chalice, over which was a white host. Within the tower was an old church chest of the trunk shape, and strongly bound with iron

* There are about twenty-five or thirty leaden fonts in England; the greater part of these appear to be late Norman or transitional Norman in style, and the finest example is that at Brookland, Kent. There is a Decorated one at Parham, Sussex (with the arms of the Peveril family); and at Eythorne, Kent, is a seventeenth century specimen. At Walton-on-the-Hill, Surrey, is a beautiful leaden font which shows traces of very delicate details. One of the three Sussex examples is industriously black-leaded by the sextoness on grand occasions, such as the visit of the bishop to hold a confirmation, etc.

straps, and in this was a copy of the *Paraphrase of Erasmus*, a curious old volume with quaint initial letters, the capital F, for instance, having a back-ground of the Egyptian plague of frogs, and the initial O a figure of Olofernes. Another old book in the same receptacle was a collection of *One Hundred and Seventeen Homilies*.*

Only one ancient memorial of the dead remained—a small brass plate in memory of one Richard Zottys, who died August 29th, 1502, as stated in a short precatory inscription.†

Very shortly after the destruction by fire of St. Mary, Great Plumstead, the church of All Saints', Hertford, perished in a like manner,‡ and it is sad to contemplate the number of our ecclesiastical edifices which have been burnt down within the last few years. It is likewise painful to remember the risks to which many churches are still exposed of destruction by fire, the heating apparatus in many of these buildings being most carelessly contrived. As an instance in point, I may mention than in a church on the south coast, the stove is placed within the tower, with its smoke pipe running through the ringing floor and roof, and in close contact with the woodwork. On enquiring of the sexton if the church was insured, I received the significant reply, "No; they had applied to an insurance company, whose agent, on seeing the heating arrangements, refused to grant a policy."

Since these notes were written a practical comment has been furnished by a paragraph in the *Standard*, March 7th, 1892, which states that "The ancient parish church of St. Nicholas', Rochester," was nearly destroyed by fire on the preceding morning, when "the ancient memorial tablets were destroyed," and, it further adds, "the fire is attributed to a defective flue."

[The Rev. J. T. Howard, vicar of Great Plumstead, has very kindly sent us various photographs and drawings of his church. One of these, a general view of the church taken in 1821, we have reproduced (Plate IV.). Mr. Howard draws attention to the fact, that when the church was restored a few years ago, the architect "raised the walls of the chancel to the level of those of the nave, thereby obtaining a level ridge throughout: very inferior in appearance to the arrangement previously existing."—ED.]

* These volumes perished at the fire. Other perils beset old books preserved in churches: one of these is the risk they stand of being purchased by second-hand booksellers, who offer excellent prices for such treasures. I was assured by the incumbent of a Norfolk church that he had been offered £15 for a seventeenth century Bible belonging to his church, and which retained its original brass clamped binding.

† See *Norfolk Archaeology*, vol. x., 197.

‡ All Saints', Hertford, when visited by the writer in 1860, was a terribly mutilated edifice, of cruciform plan, with a western tower; the windows had been gutted, and the arcades replaced by cast iron columns. At the east end of the chancel there was, however, an interesting piece of Jacobean carving, displaying a chalice and ears of corn, round which was the text, "Which things the angels desire to look into."

Miscellanea.

[Under this heading, we propose for the future, to devote a small space to Short Notes on subjects of antiquarian interest, which do not call for long papers, and we shall be very glad to receive from our readers, contributions to this portion of THE RELIQUARY.]

"A List of Gentlemen in Derbyshire and how they stand affected."

[P.R.O., State Papers, Charles II., Vol. clxvi., 35.]

S^r Jo: Harper of Swarson well affected to y^e Kinge & church but backwards in Actinge for eith^r

Anchesell Grey Esq sonn to y^e Erle of Stanford

S^r [blank] Greysely Barr^t y^e p^sent High Sherif [1663*]

S^r John Curson Barr^t his Ma^{ties} Rec^d Gen^{all} of y^e Dutchy a great Presbiterian appeared vpon all occations as Sequestrat^r & other offices of Trust vnd^r y^e Rebells a great enemy to the King and his freinds if hee was called to an account hath many thousands of pounds in his hands. Hee is yet a Justice of y^e Peace

S^r Samuell Sleigh is suitable to Curson if not worse, and yet a Justice of ye Peace

S^r John Gell Bart his pts are well knowne hee is sworne a gentl^m of y^e Priuy Chamb^r Extr: by my Ld Chamb^{laine}

John Gell Esq his sonn y^e most Rigid Presbit^m in y^e County.

Gervase Bennet by being Tres: and Sequestrat^r hath gotten a 1000^l p ann. was euer ag^t y^e Kinge vntill his comeing in to Engl^d he is yet a Justice of y^e Peace.†

Robert Eyre of Highlowe Esq hee was a Coll ag^t y^e Kinge a Presb^m form^ly but I thinck a convert, hee is in Com^a of y^e Peace. theis weare Put into Com^a by y^e two Burgesses for Derby Allestry and Dallon or Capt^m Mellor, but severall of y^e Kings freinds will not take y^e oath whyle they are in Com^a

John ffrechvile Esq a very Loyall Person

John Millward a Coll for his Ma^{ties} for his Loyalty and discretion equal to any in y^e County, hee refused to sitt in Com^a wth y^e Presbit^m

[Blank] Munday of Marton Esq a Rich Presbit^m

S^r Hen. Euery Barr^t very Loyall

Charles Cotton of Beresford Esq. very Loyall

[Blank] fierrars Esq hee is well affected

George Vernon Esq very Loyall, hath 3 or 4000^l p ann.

Charles Agard Esq very Loyall and fitt for Comannd

John Shallcross of Shallcross Esq a Coll: for ye Kinge

Nich: Bowdon of Bowdon Esq hee stood sequestered vntill ye Kinge came into Engl^d theis two last onely rayسد both foot and Horse to Joyne w^t S^r George Booth and noe oth^r gentlemen in y^e pte of ye County

* Cox's *Three Centuries of Derbyshire Annals*, vol. i., p. 60.

† There is an interlineation, "borne but to xth p ann."

Will Bullock of Norton Esq form^{ly} a Captⁿ for ye King very
Loyall a great Louer of Bi^{pp}
ffrancis Barber of Dore Esq very loyall

Edward Pegg Esq a Presbitⁿ

Ralph Clark of ye Brooke Esq Reasonably Honest

John Lowe of Me^{rely}* Esq a Captⁿ in y^e late Warrs for ye King
and very fitt for Comannd

Rowland Eyre of Hassopp Esq a Coll for ye Kinge a man of
3000^l p ann hee rayased a Regim^t of Horse for ye Kinge A Catho-
lique, and a great Sufferer

Captⁿ Howard Brock a very good Comannd^r a Catholique

Thomas Wollas y^e yonger of Glapwall a Quaker

William Wolley of Ryber Esq ouer agt y^e Kinge but a very great
Penitent.

Symon Degg a Councell^r at Lawe very Loyall

[Blank] Manloue a Councell^r at Lawe a Presbⁿ

[Blank] Bateman a Councell^r at Lawe neuer acted for nor agt ye
King

Nich Willemot a Councell^r at Lawe very rich & reasonably honest

Persons fitt to lend the Kinge Money /

S ^r John Curson is worth in psonall estate	10000 ^l
Ro: Sacheuerell 2000 ^l p ann. &	10000 ^l
Cornelius Clarke 500 ^l p ann &	6000 ^l
Tho Gladwyn 1000 ^l p ann & a sequestrat ^r he sequestred	10000 ^l
Jo: Shallcross & N Bowdon in S ^r Ge: Booths actings	
Ro: Ashton of Medleton in land 1000 ^l p ann &	6000 ^l
Will Wright of Longston 500 ^l p an &	2000 ^l
Will Sauile 300 ^l &	2000 ^l
Georg Taylor of Chest ^r feild 300 ^l p ann & in stock	2000 ^l
Edw: Ash a great Presbit ⁿ & now freind to y ^e King	5000 ^l
Will Bagshawe of Litton in land 500 ^l p ann a very dis- affected pson & worth in money	5000 ^l
Edward Pegg Sen ^r an old Sequestrat ^r hee hath gott in theis tymes beinge an Attorney at Lawe in land 1000 ^l p ann. and in money	
[Blank] Burton of Stounsfeild 1000 p ann &	5000 ^l
[Blank] Stone of Chest ^r feild in psonall estate	10000 ^l

theis are all Lead Merch^{ts} except Curson Sacheuerell and Pegg /
and neuer did ye Kinge seruice /

The so-called "Pilgrim Marks."

I AM glad to see the subject of these marks brought forward in the
pages of the *Reliquary*, although I must confess that the term
"pilgrim mark," as applied to a cross of this character and origin, is
new to me. The probability of their connection with the

* Query, as to this name.

pilgrimages of the middle ages is of so slight a description, that I am strongly inclined to ignore it altogether. May not these crosses be indicative of Christian burial, each cross denoting an interment at or near the particular spot where the cross appears? There are numerous crosses of this character in the parish church of St. Mary, Chesham, chiefly on the pillars of the south side of the nave, and one is to be found immediately below a consecration cross that appears on the south wall. Each arm of this particular cross, which may be taken as a fair specimen of the whole, is two and three-quarters of an inch in length. The fact that similar marks are to be found elsewhere on tombs would seem to support this theory. The use of some such mark is obvious when it is borne in mind that comparatively few deceased persons would be commemorated by distinct personal memorials. I ought to mention that some of these marks are very rudely cut, leading to the idea that several are unauthorized imitations.

C. H. EVELYN WHITE, F.S.A.

Christ Church Vicarage, Chesham.

A List of Things taken by a Carthusian Monk in 1519 from the Charter House, London, to Mount Grace Priory, Yorkshire.

The following very curious list has not, so far as we can hear, been printed previously. It will be read with no little interest, both on account of the charming simplicity with which it was compiled, as well as for the list of articles enumerated. The list of books is especially good, and the entire catalogue one of no little charm and interest. A few notes have been added as explanatory of some of the words.

P.R.O., State Papers, H. 8, Vol. iii., 606.

Be yt Remembyrd that I Dane Thom's Golwyne monke p'fessyd of the howse of london hadde w^t me by the lycens of the honorable flader p^{or} of the sayd howse of london Dan Wyll^m Tynbegh : when I deptyd from london vn to mownte grace All these thing^f vnder wrytten the xxv day of January in the yere of owre lorde mⁱ cccccix.

Inpⁱmis iij habyt^f as they come by cowse

It^fi ij newe stamyn * shyr^tf and j olde.

It^fi ij newe stamyn colyst[†] and j olde.

It^fi ij newe hodyes and j olde

It^fi a newe coote lynyde & an olde mantell

It^fi a wyde sloppe[‡] furred to put ov^r all my gere of the gyfte of my lady Conway

It^fi a newe cappe and an olde

It^fi a newe pylche[§] of the gyft of M^r Saxby

It^fi an olde pylche. And iij payer of hosen

* Stamin, linsey wolsey cloth.

† Colys, cowls.

‡ Sloppe, a mantle.

§ Pilche, a fur gown. *Lat.*, pellicium.

Itm iij payer of newe sokk^f & ij payer of olde
 Itm iij olde sylec^f * and a lumbare †
 Itm a new payer of korkyd shone lynyd and j payer of doble solyd shone.
 Itm a payer of blankett^f & ij goode pylows and ij lytell pylows & a kosshyn to knele on
 Itm a newe mantell by the gyfte of syr John Rawson Knyght of the Rood^f
 Itm a lytell brasyn mortar w^t a pestyll gevyn by the gyfte of a frende of myn
 Itm ij pewtyr dysshes ij sawcers an [*sic*] a podynger & a lytell sqware dysshe for butter
 Itm a new chafyng dysshe of laten gevyn to vs and ij new tyne botyll^f gevyn by a kynsman of owrs
 Itm a brasyn chafer that ys to hete in water
 Itm a brasse panne of a galon gevyn to vs lyke wyse
 Itm a lytell brasyn skelett ‡ w^t a stele §
 Itm a payer of new felt boot^f & ij payer of lynyd sleppers for mateyns Itm a fayer laten scone.

These bok^f drawn to gether by lyne be yn velome

Itm a fayer wrytten yornall made by the cost of masters Saxby havynge a claspe of sylver and an ymage of seynt Jerom gravyn ther yn. the seconde lef of aduent begynnyth ierlm attia|| this boke standyth in makynge iij li
 Itm a fayer wrytten p^rmer w^t a kalendar and many other Rewls of owre religion ther yn
 Itm a fayer wrytten sawter w^t a fayer ymage of seynt Jerom theryn in the begynnynge the ij^de lef of the sawter begynnyth te erudimini ¶
 Itm a large fayer boke wrytten w^t the lessons of dirige & the psalmys of buryinge & letany and the Response theryn notyd
 Itm a boke wrytten conteynyng certeyn masses w^t the canon of the Masse and a kalendar in the begynnynge of the boke w^t a fayer ymag of Jhesu standyng befor
 Itm a lytell penance boke wrytten
 Itm a wrytten boke of p^ryers of diu^se saynt^f w^t ymag^f lymnyd & dirige wrytten ther yn

Itm a wrytten boke of papyr w^t diu^s stories of ars moriendi ther yn
 Itm a pⁿtyd portews by the gyft of m^r Rawson
 Itm a yornall & a pⁿtyd p^rmer gevyn by m^r pker
 Itm a lytell legent aurey in pⁿte
 Itm a shepds kalender in pⁿte
 Itm ysops fabyll^f in pⁿte
 Itm directoriū aureū in pⁿte
 Itm a complete frame for to wefe w^t corsys** w^t xix polyff†† of brasse & xix plumett^f of lede w^t ij swordys of yron to worke w^t in the frame
 Itm a dowbyll styll to make w^t aqua vite that ys to say a lymbeke w^t a serpentyn closyd both yn oon.

* *i.e.*, *cilicia*, or hair shirts or bands. † A loin cloth. ‡ Skellet, a small pot.
 § Stele, a handle, often so used of the handle of a spoon. || Jerusalem alleluia.
 ¶ From Psalm ii. verse 10: [Et nunc reges intelligi]te: erudimini [qui judicatis terram.]

** Courses.

†† Pulleys.

Quarterly Notes on Archaeological Progress and Development.

[These Notes are all original contributions to the "Reliquary," and are chiefly supplied through the kindness of the Hon. Secretaries or Editors of the leading county archaeological societies.]

The new arrangements for the election of Fellows of the SOCIETY OF ANTIQUARIES appear to answer on the whole very well. The Session of weekly meetings for 1891-2 has so far been marked by some communications and exhibitions of more than usual importance.

On December 20th (but too late for us to mention it in the January number), the Rev. J. T. Fowler, F.S.A., exhibited casts and rubbings from a remarkable portrait bust on the outside of the south transept of Frampton Church, in the south of Lincolnshire. The portrait is believed to be that of an apostate son of the founder of that portion of the church. Below the head is the inscription:—"Wot ye whi I stond her for I forswor my salueor Ego Ricardus in Angulo."

On February 18th, Mr. F. C. Penrose, F.S.A., read an important paper on the orientation of Greek Temples as deciding the date of their erection.

On March 20th, Mr. A. W. Franks, C.B., V.P.S.A., exhibited a magnificent gold cup, weighing 68 ounces of pure gold, and richly enamelled with subjects from the Martyrdom of St. Agnes. Mr. Franks has very kindly sent us the following description of this cup, originally written for private circulation, but which he is so good as to allow us to print here. We hope, in July, to be able to print a paper on the Cup by Mr. Wilfred Cripps, C.B., F.S.A., author of "Old English Plate." The accompanying small block will, meanwhile, give a general idea of the character of the cup. Mr. Franks's circular is as follows:

"ROYAL ENGLISH CUP.

"Standing Cup with cover of gold of fine quality, weighing nearly 68 ounces, and measuring, in its present condition, 9 inches in height and 7 inches across the cover.

"The cover is composed of two thicknesses of gold, which have been kept together by a finial, now wanting. The upper plate is richly enamelled with subjects from the Martyrdom of St. Agnes, accompanied by inscribed scrolls.

"I.—Procopius offering a casket of jewels to Agnes, and demanding her hand. She answers: '*Illi sum desponsata cui angeli seruiunt.*'"

"II.—The Saint standing in front of a house of ill-fame, to which she had been consigned by the judge; before her Procopius lying dead, and a devil preparing to carry him off. On the scroll: '*Quo modo cecidisti qui mane oriebaris.*'"

"III.—The Saint takes compassion on Procopius and restores him to life, and exhorts him: '*Vade, amplius noli peccare.*'"

"IV.—Sempronius and Aspasius, the former pointing to Agnes and saying: '*Nichil invenio cause in eam.*'"

"V.—Ineffectual attempt to consume the Saint by fire in the presence of Aspasius, and the executioner driving a spear into her neck. She expires, saying: '*In manus tuas domine commendo spiritum meum.*'"

"The cover has been surmounted by a finial, now lost, from which rays of red enamel have proceeded; and has been bordered by an ornamental coronet with pearls, of which only the supporting band now remains. Inside is a medallion, with a half-length figure of Our Lord in glory, holding a chalice.

"The bowl is shallow, and has on the outside a continuation of the subjects of the Martyrdom of St. Agnes.

"VI.—The burial of the Saint attended by priests. On the scroll: '*Ecce quod concupivi jam teneo.*'

"VII.—St. Emerentia, sister of St. Agnes, being stoned to death at her tomb; with label: '*Veni soror mea mecum in gloriam.*'



ROYAL CUP.

"VIII.—St. Agnes and other martyrs appearing to her relations at the tomb, and saying: '*Gaudete mecum.*'

"IX.—The Princess Constantia lying on the tomb, and St. Agnes appearing to her, and saying: '*Si in Christum credideris, sanaberis.*'

"X.—The Princess, cured, at the feet of her father. On the scroll: '*Hec est virgo sapiens una de numero prudentium.*'

"Within the bowl is a beautiful design representing St. Agnes kneeling at the feet apparently of her judge, with a book inscribed: '*Miserere mei Deus sancte,*' and above her a scroll with: '*In corde meo abscondi eloquia tua ut non peccem tibi.*'

"The shape of the foot has been altered by the addition of bands to the upper part at two different times, probably to bring it more into the fashion of the periods at which they were added. On the base, which is the original portion, are enamelled the symbols of the Four Evangelists, with their names; and this fits into an elegant coronal of open-work, formed of leaves with pearls between. A small ornamental moulding is below, being of the same design as the edges of the two medallions inside the cup and cover. The additions to the stem are as follows: First, a band of gold, coarsely engraved, with four Tudor roses enamelled in relief, and in the style of the Tudor Kings. The gold is of a somewhat paler tint than the original metal. Second, the roses having been removed from the upper part, a plain band has been added with an enamelled inscription in three lines, divided by an olive branch. It reads as follows:

"GAZÆ SACRÆ EX ANGLIA RELIQUIAS PACIS INTER
REGES FACTÆ MONUMENTUM, CRATERA AURO SOLIDUM
IOAN. VELASQ. COMESTAB, INDE R. B. G. REDIENS, XPO
PACIFICATORI DD.

"It should be stated that the enamelling is what is technically called 'translucent on relief,' the designs being sunk and the cavities filled with brilliant enamels of various colours, and the shadows are produced by the depth of the engraving. The figures are entirely enamelled, including the faces and hands, which, in somewhat earlier works of the same class, are usually left in the metal. The golden ground is diapered throughout with pounced scroll-work, among which fantastic birds are occasionally introduced.

"The subjects are designed with great artistic skill, in the best style of the period, and the enamelling is exceedingly brilliant and well preserved, excepting in a few places where it must have been subjected to violence. From the costumes, the cup should date from the fourteenth century, and be of French work.

"The history of the Cup seems to be as follows: It has been bought by Messrs. Wertheimer from Baron Jerome Pichon, the well-known French collector. He acquired it in 1883 from a Spaniard, who proved to have been the agent of the Convent of Santa Clara de Medina de Pomar, near Burgos, the burial place of the noble family of the Duques de Frias. According to the Inventory of the Convent, it was given to them in 1610 by Juan de Velasco, Constable of Castile and Duque de Frias, who had been Spanish Ambassador to James I., to conclude a treaty between the two monarchs, when he received this Cup and other valuable gifts from the English King.

"This explains the inscription on the foot, and the gift of the Cup by James I. in 1604 is mentioned in contemporary history, especially in the 'Relacion' published by the Constable in 1604.

"The constable states that the valuable gifts that he received had belonged to the King's predecessors, and the Cup is accordingly mentioned in an inventory of Queen Elizabeth's plate (Stowe MSS., Brit. Mus.) 38 Qu. Eliz. 1596; and in a previous inventory of the same Queen, as follows: '*Item oone cupe of golde with imagerie, the knoppe a crowne imperiall, and aboute the border of the cover and the fote a crowne garnished with 61 garnishing perles. Poids 79 oz.*'

"From its weight, this must certainly be the object mentioned in the inventory taken at the death of Henry VIII. in 1547, now preserved at the Society of Antiquaries, viz.: '*Item a cupe of golde with imageries. The knoppe a crowne imperiall and aboute the bordare of the cover and the fote a crowne garnished with 62 garnishing perles, weying 79 oz.*' It is further mentioned in inventories of the years 1521 and 1532, the former being as follows: '*Item a cuppe of golde enamyllid with ymagry, the knop a crowne imperiall, and aboute the border of the cover and fote a crowne garnished with 62 garnishing perles poyz 79 oz.*' This shows that no alteration had been made in the cup between Henry VIII. and Elizabeth.

"A still more interesting entry of the 28th Henry VI. (1449) relates to the cup. It is printed in 'Calendars and Inventories of the Exchequer,' vol. ii., p. 207, in a list of precious objects delivered to the King's treasurer to be pledged:—'*Item unum ciphum auri coopertum et esmaelatum cum diversis imaginibus et garnisatum cum ij bales iiij saphiris et lxvij perulis. Pond. lxxiii unc ij quart.*'

"It is to be presumed that the knop in the form of a crown was added by one of the Tudor monarchs, and would not be in accordance with the original style of the cup. It is therefore probable that, in the time of Henry VI., the knop or finial consisted of a jewelled ornament which contained the two balas rubies, four sapphires and the additional pearls mentioned in the document, as it is difficult to see otherwise where they could be placed. This would serve to account for the difference in weight between the earlier and later entries, and would show that the crown was a heavy object; its absence now, and that of the upper coronet of pearls, would account for the present difference in weight.

"That the Cup was not an object of ecclesiastical use seems to be shown by the way in which it is entered in the inventories. It is well known that specimens of secular plate are much rarer than contemporary objects for ecclesiastical use, from the numerous causes that have led to the destruction of the former.

"A subscription is being raised to buy this precious relic for the British Museum, and three-fourths of the necessary sum (£8,000) have been raised, of which, £2,000 has been contributed by the Treasury."



It is with very sincere regret that we record the decease of Mr. James Edward Nightingale, F.S.A., of the Mount, Wilton. Mr. Nightingale was well known as an accomplished antiquary, and as a recognised authority on many subjects; but to those who had the pleasure of knowing him personally, the loss is that of a courteous and genial friend, who was always ready to place his varied and accurate knowledge at the service of others. Mr. Nightingale's work on the *Church Plate of Dorset* was reviewed in the *Reliquary* for January, 1890, and in the ensuing number he contributed a valuable paper on the *Plate in the Tudor Exhibition*. At the present time the publishers have just issued his volume on the *Church Plate of Wilts*. This work Mr. Nightingale only lived to finish, but not to see actually published; and so not long enough to hear any of the acclamation of praise, with which it will be greeted by all who are competent to pass an opinion on it. The circumstance of its publication, at the very time of its author's death, confers a singularly painful and melancholy interest on the work. Mr. Nightingale, who died on February 22nd, was seventy-five years of age; he was elected a Fellow of the Society of Antiquaries on February 18th, 1875.



THE CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHAEOLOGICAL SOCIETY and Lord Muncaster propose, this year, to excavate the desolately situated camp of Hardknott, on the fell of that name in South-west Cumberland, which commands the ancient Roman road from the port of Ravenglass to the camp at Ambleside. Preliminary excavations were made in 1889 by Mr. Swainson Cowper, F.S.A., and in 1890 by Sir Herbert Maxwell. Chancellor Ferguson made an attempt in 1891, but was driven away by the weather. These gentlemen, Lord Muncaster, the Rev. T. Lees, F.S.A., and the Rev. W. S. Calverley, F.S.A., are on the committee to conduct the exploration, and Mr. Dymond, F.S.A., will act as resident engineer and surveyor. From the remote and inaccessible position, the site has never been under the plough, and the explorers expect to recover the complete ground plan of a Roman camp. It is to be hoped they may be blessed with fine weather; archaeological exploration at an

elevation of 700 feet above the sea, on a bleak and shelterless fell in Cumberland, is no joke; however, a van and tents will be provided against storms.



The Corporation of Carlisle are engaged in building large additions to Tullie House, which is to shelter, among other institutions, the Museum now in poor quarters in Finkle Street. Extensive excavations have been made for cellars, and great care has been taken to secure for the Museum all finds, and the workmen are paid their value for giving them up, a plan which has answered well. The made soil went down to the depth of 20 feet, and at that level a bone arrow head occurred—a relic of the original inhabitant. Some bits of brass also occurred at this depth, and a bronze pin, apparently a *stylus*; from this level, 20 feet, up to 8 feet, the earth was full of Roman remains, coins (not very many), pottery and glass, the richest *stratum* being from 18 to 15 feet; at 18 feet occurred a spirited carving of a boar's head, the badge or device of the twentieth legion; the horns of red and roe deer, cut with a saw, were also found, and tusks of boar. Much of the pottery presents potter's marks, but a complete list has not yet been made of them. A ball of flint, 4 inches in diameter, is a puzzling object, as flint is not found in Cumberland. A massive oak stockade was found at a great depth, and awaits careful examination, when the snow goes.



Three additional volumes of the extra series of the Cumberland and Westmorland Antiquarian and Archæological Society's publications are almost ready. The first two (Volumes V. and VI. of the series) are "Papers and Pedigrees mainly relating to Cumberland and Westmorland," by that excellent antiquary, the late Wm. Jackson, F.S.A., and will contain his valuable pedigrees of the Curwen, Orfeur, Huddleston, Dudley, Threlkeld, Richmond, and other local families, and his monographs on Whitehaven and on St. Bees Grammar School; they are edited by his widow. The other volume, Vol. VII., is "The Boke off Recorde of Kendal." This most interesting volume is a copy of the first Minute Book of the Corporation of Kendal. It was begun in 1575, is engrossed in the peculiar spelling of the period, and starts with a list of the Free Inhabitants, giving their places of residence, and the taxes they each paid. It also contains a list of the various trades then carried on. Besides the ordinances of the trades, the book contains orders relating to Corpus Christi Plays, regulations for playing games, etc., and also a great many rules and orders for the regulation of domestic matters, presenting generally a vivid picture of urban life of the middle class inhabitants of that period. This volume will be edited by Chancellor Ferguson.



The new issue of the Society's "Transactions" will shortly appear, and will contain many valuable papers, which will be lavishly illustrated, particularly Mr. Swainson Cowper's on "Iron Candlesticks,"

Mrs. Ware's on "Episcopal Seals," Mr. Boner's on "Piscinas," and Dr. Taylor's on "Manorial Halls." Beautiful plans by Mr. Dymond of Prehistoric Settlements at Barnscar, Yamwith, and Hugill, will also be given. The Society will also issue with the "Transactions," No. 6 of their tract series, Hugh Todd's "Notitia Ecclesiæ Cathedralis Carleolensis," and "Notitia Prioratus de Wedderhall."



SOME time ago while some workmen were at work on the bank of a stream close to Betterton, in the Parish of Lockinge, on Lord Wantage's estate, they found a skeleton, in a crouching posture, about seven feet below the surface of the soil. Unfortunately they contrived to damage it with their tools. From various ornaments which were found near it, it was conjectured to have been the skeleton of a female. Unfortunately the bones were re-interred without having been properly examined by an expert. The ornaments, which are now in Lord Wantage's possession, are a plain ring, broken into three pieces, made of copper or gold; two circular brooches or links, an inch and a half in diameter, with the remains of pins; a perforated glass bead of a bluish colour, the hole on one side of the head being larger than that on the other, and with eight grooved indentations cut in it. The skeleton was re-interred where it was found.



THE THORESBY SOCIETY (Leeds), which owes its origin and much of its success to Mr. Edmund Wilson of that town, is continuing to do useful work. The annual meeting was held on March 23rd, when several new members were elected. The publications for the years 1889 and 1890, include the registers of the parish church from 1571 to 1612 (forty-one years), and two Miscellaneous Parts, containing *inter alia*, Kirkstall Abbey Rent Roll, Leeds Subsidy Roll, Hunter's Church Notes, Testamenta Leodiensia, etc.



THE SOCIETY FOR PRESERVING MEMORIALS OF THE DEAD continues its useful and important work, thanks greatly to the energy of its secretary, Mr. W. Vincent. At a meeting held on February 15th, a paper was read on Dore Abbey, and reports as to monumental memorials, etc., were received concerning Norton Canes, Staffordshire; Rotherfield Greys, Oxon.; Newent Gloucs.; Gilbert White's Tomb at Selborne; Oxnead, Norfolk; St. David's Cathedral; Llangwyfen, Anglesey; St. Cuthbert's Wells, etc. The publication of *Norwich Monumental Inscriptions and Memorials* has been commenced. Part I., dealing with the cathedral church, and with an introduction and notes by Dr. Bensly, F.S.A., has been issued, price one shilling.



Students of Liturgical matters owe much to Dr. Wickham Legg, F.S.A., to whom, among other things, the foundation of the HENRY BRADSHAW SOCIETY is mainly due. That society has issued its first

volume, which is the *Westminster Missal*. This has been admirably edited by Dr. Legg himself, and it makes an excellent beginning of what we hope, and we believe, is likely to be a long series of successful and valuable publications. The only matter for surprise is that such a society was not founded long ago. The Report for last year is before us, and indicates a very hopeful outlook for the future of the newly formed society.



THE WORCESTER ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY has been much exercised of late in considering the best mode of compiling a new "History of Worcestershire." In January last the Society summoned a general meeting of its members and friends to hear an address on the subject from Mr. Willis Bund, F.S.A. The question was then exhaustively discussed, the result being a general consensus of opinion that the Architectural Society was too limited in its scope and operations to do more than initiate this great county work—that a new Society must be specially established for the purpose—and a committee was formed to ascertain from the gentry of the county and city what support is likely to be offered for the encouragement of this literary enterprise. We hope soon to hear of the successful result of this movement.



The thirty-sixth annual meeting of the Society was held on the 7th of March, at the Guildhall, Worcester. Mr. Noake, one of the hon. secs., read the committee's report, which noted with satisfaction the consent of the new Bishop and Dean of Worcester to occupy the places of their predecessors, the first as Patron and the last as a Vice-President of the Society, while Earl Beauchamp and Canon Teignmouth Shore had also become Vice-Presidents. Other considerable accessions to the roll of members had been made, including the present and late Mayors of Worcester.

The balance of funds in hand amounted to £71 8s. 2d., as compared with £77 9s. 3d. in the previous year. The report detailed the Society's operations during the past year—the assistance it had given to the restoration of ancient buildings at Worcester and Kings Norton; its ineffectual efforts to save from defacement the old Priory Gatehouse at Malvern; the excursions to Alvechurch, Beoley, Redditch, and Dudley; noticed the new local archæological works published during the year; and lastly, placed on record all the church work of building, restoration, or fitting done within the diocese for the same period. The report also announced with regret the resignation of the joint honorary secretaryship by Mr. Noake, on the ground of deafness and advancing years. In his place was appointed the Rev. Hamilton Kingsford, vicar of Stoulton, near Worcester, and Mr. Noake accepted the post of librarian.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE ANNALS OF THE BARBER-SURGEONS OF LONDON. Edited by Sidney Young. Quarto, pp. xii., 623. London: Blades, East, and Blades. Price £1 11s. 6d.

This very fine volume ought to have received an earlier notice on our part. It reflects great credit on Mr. Sidney Young and his coadjutors, to whom it has manifestly been a labour of love; and to the publishers also, no less credit is due, for the beautiful manner in which the history and records of the Barber-Surgeons of London are presented to the public. It is, of course, impossible for us to give anything like a complete *resumé* of the six hundred and more pages of this work. We can only mark out for a very brief notice a few out of the many points which have struck us in going through the pages. Imprimis, we must, with one or two exceptions to be mentioned later, warmly commend the illustrations and reproductions of documents in the book. Mr. Young says, with commendable pride, in the preface, that the work has been one of great labour. This anyone familiar with the study of original documents can well appreciate. To have gone through a hundred books of records, besides searching through documents in the British Museum, the Record Office, Somerset House, and the Guildhall, was no light undertaking indeed; and it is not wonderful, with the mass of accumulated material before him, that Mr. Young should have found it difficult to arrange his subject matter into distinct chapters, or to decide on what to print, or what to reject. So far as the reader of the book can judge, Mr. Young's arrangement of the matter, as well as his selection of material, has been satisfactorily made.

Originally barbers only, then as the assistants of the clergy, who till the middle of the twelfth century seem often to have acted as surgeons also, the Barber-Surgeons evolved themselves from a religious into a trade guild, comprising, under their double designation, those who practised as barbers only, and those who as barbers also went in for the higher pursuit of surgery in addition, or by itself. The gradual evolution is well traced by Mr. Young, and it is interesting to note at quite an early date (1382) the appearance of a quack; and more interesting too to find (page 37) that this worthy's *recipe* for fevers was a charm, written on paper, the words being those of the "Anima Christi," frequently attributed in modern Roman Catholic manuals of devotion to St. Ignatius Loyola, who died in 1556. On page 49, Mr. Young quotes the letter of Archbishop Arundel, concerning the due observance of Sunday by the Barber-Surgeons. The letter has been published before, but it is necessarily reproduced in its proper sequence in the book before us. It is strange to find Arundel deliberately speaking of Sunday as the seventh day, and not as the first day of the week.

In 1462, Edward IV. granted a Charter of Incorporation to the Barbers. Opposite page 62, a beautiful reproduction in colour is inserted of the letters patent granted in 1497, by the master and wardens of the Barber-Surgeons Company, to Robert Anson, authorizing him to practise as a surgeon. In 1499, Henry VII. granted a Confirmation of the Charter of Incorporation, with some notable alterations, whereby four instead of two governors were appointed, and the company is described as "The Mystery of Barbers and Surgeons," and not of "Barbers" only, as before. In 1511, and the subsequent years, we arrive at the beginning of legislation regarding the licensing of persons to act as surgeons. Mr. Young, in his discussion of the question of licensing by the ecclesiastical authorities, has omitted a reference to the canons of 1603. In foreign countries, if Denmark and Norway may be taken as examples, a rather similar practice seems to have prevailed, and to this day Chapter III. of the *Kirke-Ritual* relates to matters concerning the regulation of midwives ("Barsel-Qvinder" and "Jordemoedre") in those countries.

In 1540 occurred the union of the unincorporated Guild of Surgeons with the incorporated Company of Barbers. This, as Mr. Young points out (page 79), was not "a joining of Barbers with Surgeons (that had existed from the earliest times), but was the consolidation of the "Guild of Surgeons" with another body of Surgeons who were incorporated, and practised under the name of "Barbers" in conjunction with actual working "Barbers."

Mr. Young afterwards discusses the question, whether Holbein's celebrated picture refers to the granting of the Charter by Henry VIII. in 1511, or to the passing of the Act of Union in 1540. We are not sure that we agree with his conclusions, but, as we have no opportunity for treating the question here in all its bearings, we pass it by, merely observing that there is a great deal to be said on both sides. Mr. Young mentions the story, that Sir Robert Peel was so much impressed by the head of Penn in Holbein's picture, that he is actually reported to have offered £2,000 for it, if cut out!

Unfortunately, we cannot prolong our notes further; but we may mention, that the Barber-Surgeons Company possesses two fine royal cups, one of them given by Henry VIII., and the other by Charles II. The illustrations of these pieces are unworthy of the cups, and are not in keeping with the excellence of the rest of the book. It is a pity, too, that the plate is not more fully described, with measurements of the various vessels, and a record of the hall-marks. In fact, the cup given by Henry VIII. in 1540 has hall-marks which show it to be a few years older,* and Mr. Young, from omitting to record the hall-marks, seems to have missed this fact.

Towards the end of the volume some inventories are given. They do not strike us as containing many entries of interest, but, on page 489, we may call attention to the record, in 1728, of "An earthen monteth," a vessel hitherto supposed to have been invariably made of

* *Old English Plate* (Cripps), 4th edition, p. 342, where the date letter is given as that of 1523.

silver. In taking our leave of this beautiful volume, we would once more congratulate all concerned in its production on the very successful issue of their labours. May the other city companies fare equally well!



OLD DUNDEE—ECCLESIASTICAL, BURGHAL, AND SOCIAL—PRIOR TO THE REFORMATION. By Andrew Maxwell, F.S.A., Scot. *Edinburgh: David Douglas, Castle Street; Dundee: William Kidd.* Cloth 4to., pp. xvi., 424. Price 12s. 6d.

The *Reliquary* has on a previous occasion had the pleasure of warmly commending a work by Mr. Maxwell on the History of Dundee, and we are very glad that we are able to speak in equally favourable terms of the volume before us. We gather from the preface that it was something of a revelation to Mr. Maxwell, when studying the earlier archives of Dundee, to discover how interesting a history of the town was recorded in those documents, relating more especially to the period immediately preceding the Reformation. We are the more grateful to Mr. Maxwell for the present book, because so very little has hitherto appeared concerning municipal life in Scotland during this particular period.

The book is divided into two parts, the first of which is entitled "The Church in its time of change," and is sub-divided into twelve chapters; the second part, being devoted to "Burghal and Social Life," is divided into thirteen chapters. It is difficult to say which is the more interesting of these two sections; but there is no doubt that the more valuable is the first part, from the fact we have already alluded to, that it gives us the history of the town in detail, at a time when we know very little generally of the history of Scotch municipal life. Mr. Maxwell appears to us to have made a judicious use of his materials, to have been studiously accurate, and to have arranged the subject matter well.

The history and appointments of the church of St. Mary are very thoroughly dealt with, and our only regret or complaint is that the curious ecclesiastical inventories which Mr. Maxwell quotes at times, have not been fully transcribed and printed in an appendix. We hope, if a second edition is called for, that this will be done. We gather from them, that the Sarum use was followed at St. Mary's (the chief church of Dundee), and probably therefore throughout the diocese of Brechin. Among the goods of the high altar in St. Mary's we note (page 13) a silver-gilt chalice with a crystal knot, and with a silver spoon. This was in 1454, and at the same time at St. Katherine's altar in St. Mary's church, there was a tin chalice, which also had a silver chalice spoon. Later, in 1551, at the Alms-house chapel in Dundee, there is a record (page 66) of "ane silver chalice, weighing auchteen unce spune and all." These late references to chalice-spoons are of interest.

We wish we could follow Mr. Maxwell, chapter by chapter, through the first part of the book, but space forbids. We will merely say that this part of the book deals very thoroughly with all the churches and religious establishments of Dundee up to, and including the day

of change, when the buildings were despoiled, and their goods seized and sold. There is a quaintly worded record on page 171 of "the rouping* of twelve kapes, their vestments, and their ornaments, whilk servit some time in the Papistrie within the burgh," etc.

The second part of the book, although not so important, is almost the more interesting from the variety of matters which are brought under the reader's notice; the government of the town, the regulation of traders, the succession of property, and not least, the shipping records are full of curious interest. These have been admirably arranged by Mr. Maxwell. There is an interesting account (page 330) of the town marks to be used in 1558 in sealing cloth, and we wish that Mr. Maxwell could have seen his way to have given a facsimile of these marks. In the twelfth chapter there is an account of the punishments inflicted for various offences, and Mr. Maxwell remarks, in this connection, on the very slight social disorder which prevailed in Dundee during a time which, in Scotland generally, was marked by turbulence and lawlessness.

Some inventories of household effects, and lists of articles brought by ship to Dundee, add a good deal of interest to this portion of the book. We wish that we had space to make a few quotations, but we must content ourselves with once more commending the book itself. Dundee is certainly fortunate in possessing so careful, and appreciative a historian as Mr. Maxwell has proved himself to be.



TWO THOUSAND YEARS OF GILD LIFE. By the Rev. J. Malet Lambert, M.A., LL.D. Cloth, 8vo., pp. xi, 414. Hull: A. Brown and Sons. Price 18s.

Our main objection to this admirable book lies in its title, which is unfortunate. It has a *bizarre* sound, is to some extent misleading, and may, perhaps, deter people from making use of the book. This would be a very great pity, for we have no hesitation in saying that this is one of the most thorough and scholarly of the works which have been written on the subject of gilds, whether religious or trade gilds. In addition to this, a full account is given of the whole of the gilds of Kingston-upon-Hull, together with entire transcripts of all their ordinances, the latter being accompanied by a series of excellent notes. Who, we ask, would gather all this from the title of the volume? The book is divided into thirty-six chapters, the first seven of which deal with the origin of gilds; with gilds in Greek and Roman antiquity; with the earliest forms of English gilds; with gilds after the Conquest, etc.; and with the rise of the Gilda Mercatoria. All of this is very well worked out, and a great deal of new light is thrown on many obscure points. In chapter viii. we reach the subject of the local gilds of Hull. Each of these is dealt with in a thorough and satisfactory manner. The first four of these chapters treat of religious gilds. In chapter xii. we are introduced to the Hull trade gilds, and their ordinances. These are continued through more than twenty succeeding chapters.

* Selling by Auction.

A list of them must suffice (the numbers relating to the chapters): 12, Hull Trading Companies; 13, Merchants of the Staple; 14, Merchant Adventurers, etc.; 15, Merchant Gild of St. George; 16 and 17, the Merchants' Company (19th of Elizabeth); 18, Fraternities of the Crafts; 19, Weavers; 20, Glovers; 21, Brewers; 22, Tailors; 23, Joiners; 24, Carpenters; 25, Goldsmiths, etc.; 26, Bricklayers, etc.; 27, Coopers; 28, Bakers; 29, Cobblers; 30, Cordwainers; 31, Innholders; 32, Shipwrights; 33, Barber-Surgeons and Peruke Makers. In all these cases we have a full transcript of the ordinance of each gild, as well as some excellent notes by Dr. Lambert. As regards the Goldsmiths, the only document is that of a "composition" of 1598, whereby a most incongruous jumble of gilds united together for mutual strength and protection. Dr. Lambert truly remarks on the restraint which these different crafts must have exercised, when the searchers went their rounds to examine the work of the united trades. What could there have been in common to goldsmiths, smiths, pewterers, plumbers, glaziers, painters, cutlers, musicians, stationers, bookbinders, and basket makers to induce them to decide that they should be combined in "one intire company and not several companies, and shalbe called the company of goldsmithes and smithes and others their bretheren"?

As regards the Innholders, Dr. Lambert does not seem to have been aware of an amusing town regulation recorded in the Lansdowne MSS. (No. 891, fo. 36) which is worthy of being placed on record as illustrative of Hull manners and customs in the past, if not of the humour of its municipal rulers too. "Item. That noe woeman shall keep a Tavern unless she keep a husband."

In chapter xxxv. Dr. Lambert discusses the legal aspect of the incorporation of gilds. He asks, and answers very clearly two questions, which, stated briefly, are: (1) To what extent were gilds corporations? (2) To what extent could they call themselves into existence, and if authority was needed, who had the power of incorporating gilds? This chapter clears up a great deal of doubtful matter. It is, of course, largely a legal matter, and there is no doubt that a great deal of confusion has existed on the subject in the past; several civic authorities in various towns have wrongly exercised a supposed power of incorporating trade gilds. Instances of this may be found at Exeter (Izacke's *History of Exeter*, page 85), and at Chester (*Harleian MSS.*, No. 2054, fo. 59). We cannot do better than call particular attention to this chapter.

The Surtees Society has in actual course of preparation a work on the trade gilds of Newcastle-on-Tyne, and another in contemplation on those of the city of York, the ordinances of the latter having been transcribed in readiness. When these two works are issued, we shall be in possession of a remarkable series of works relating to the ordinances of gilds in the north of England; and it is to be hoped that the gilds of Newcastle and York may find editors as competent as Dr. Lambert. It would be difficult to speak too highly of the book, which we ought not to forget to say is admirably printed, and contains several illustrations.

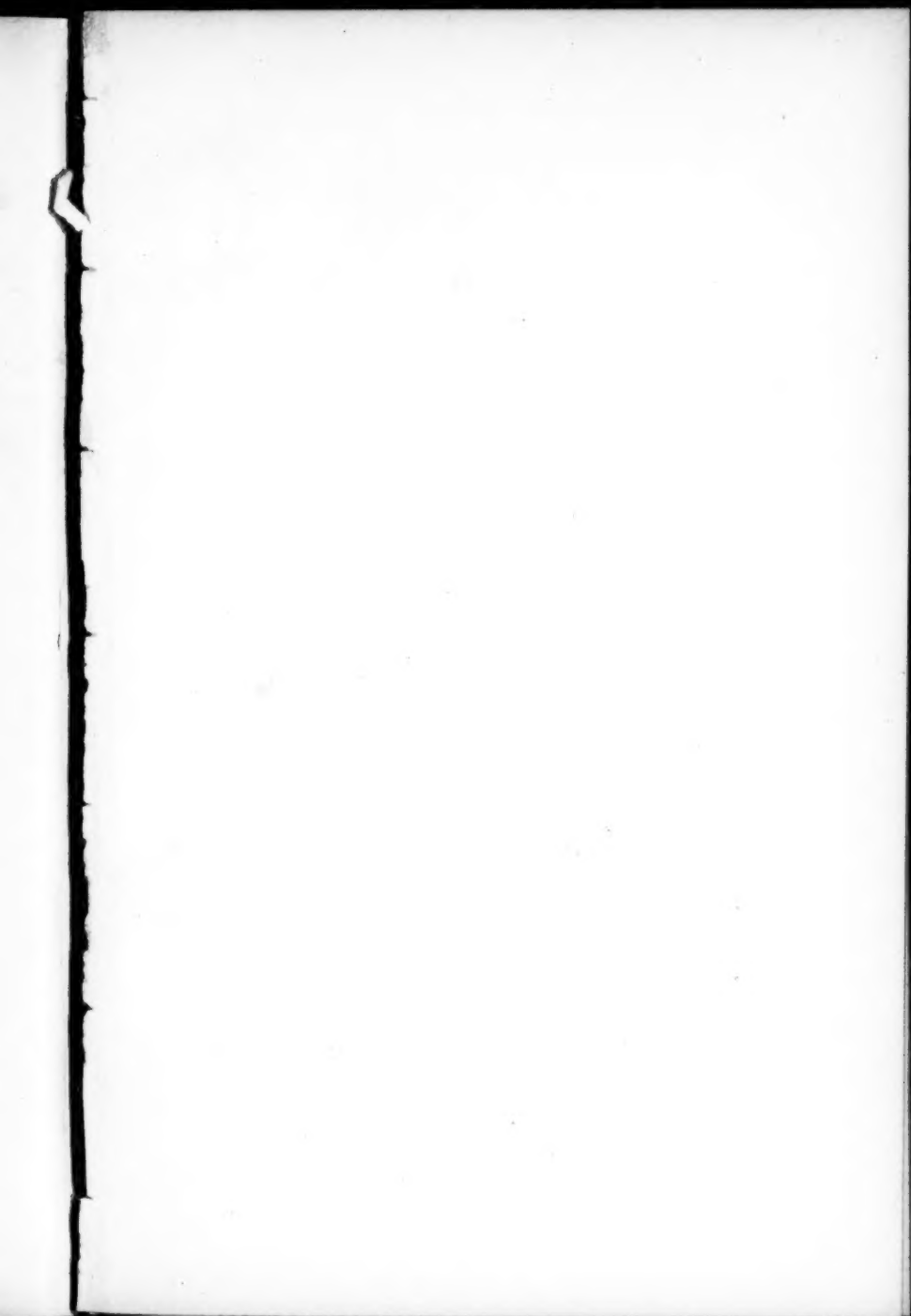
OLDE LEEKE. By M. H. Miller. Cloth, Demy 8vo., pp. xviii, 330. *Leek: published at the "Times" Office.* Price 10s. 6d.

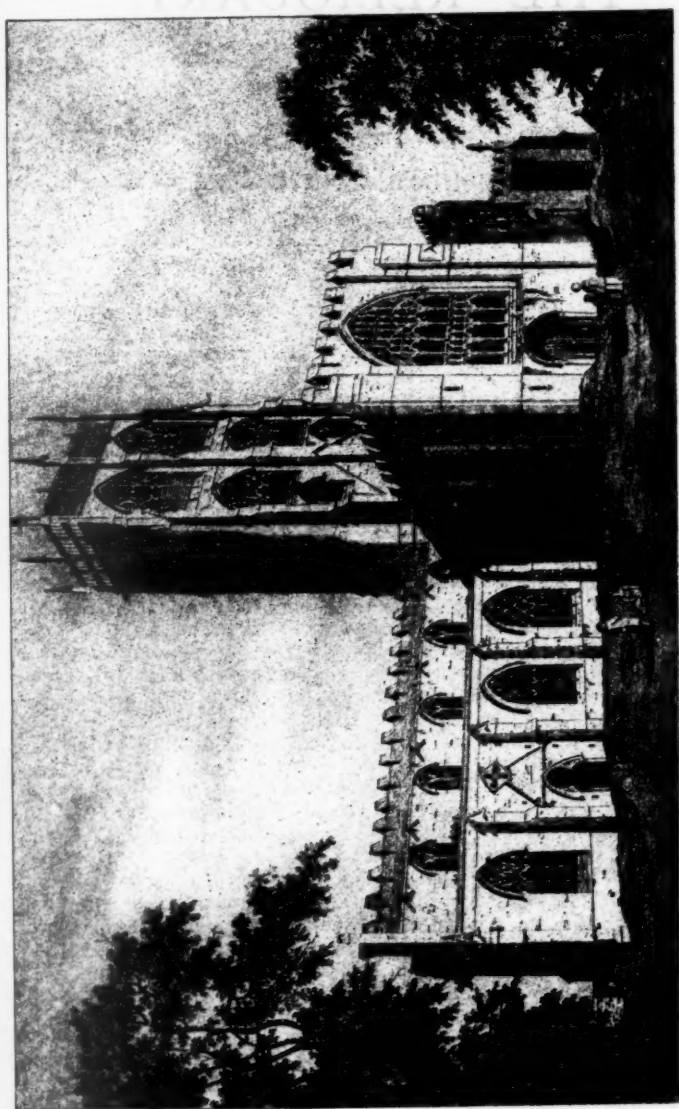
We can quite believe that this volume will be very warmly welcomed in Leek and the surrounding neighbourhood, for it contains a mixture of all sorts of anecdotes connected with the past in Leek. Its main value strikes us as lying in the fact that a large number of traditions, which are otherwise likely to be lost, are here preserved. In many respects the book is a good model of the way in which articles which have appeared in a local newspaper can be suitably served up in a separate volume. The book is well printed (not from the type as set for the newspaper) on good paper, and has several illustrations of varying degrees of merit. It is essentially a popular book of local antiquities. The notes are well written, and are quite free from the penny-a-liner character, which spoils so many of otherwise fairly useful articles on archæology published in newspapers. Mr. Miller is to be congratulated on the character of the book, although it must not be supposed that it contains much of general use or value to the scientific antiquary. It makes, indeed, no pretension to this, so far as we can see; but, as merely containing a number of notes concerning the past history of Leek, it is thoroughly to be commended, and we think that it would form a very good model for others to follow who may think of treading in Mr. Miller's steps. The most readable paper is a gruesome account of an execution in Leek at the beginning of last century, and perhaps the most valuable portion is that which relates to the traditions connected with Prince Charles Edward. There is a vocabulary of local words, some of which strike us as peculiar, if they are fairly set down as local traditional folk words, and not as modern slang importations.

A note on trade tokens draws attention to a newly discovered Leek token, which is heart-shaped, and, it is said, is not included in the new edition of Boyne. As we have not that work by us, we are unable to verify the statement.

Mr. Miller's book does not aim high, but what it attempts is very well done, and, of its class of book, it deserves to take a foremost place. We wish other books of the kind were as satisfactory as this is. With no great pretensions, Mr. Miller has contrived to produce a comely book, which will preserve much concerning Leek which would otherwise soon have been forgotten; and, at the same time, a book which will be read with interest by Leek folk, in many of whom it may be hoped it will stimulate a further taste for a systematic study of the things of the past.

We are obliged to defer for the present an account of the *Proceedings* of various local societies, which we have received. Both the Surrey and the Berkshire Societies have begun an account of the Church Plate in their *Proceedings*, while several other Societies have issued papers of more than ordinary interest, which we hope to notice in our next number. Reviews of several new books also stand over.





FROM DADÉ'S PLATE, 1784.

HEDON CHURCH.

STANDARD & SON, 117 PHOTO DUKE STREET, LONDON